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THE APOCALYPSE OF ST. JOHN;

DONE INTO MODERN ENGLISH.

*With Explanatory Notes and Translations from the
Septuagint.*

BY THE AUTHOR OF VOX CLAMANTIS.

Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους
τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα ὁ γὰρ
καιρὸς ἐγγύς.

London :

PRINTED FOR PRIVATE CIRCULATION.

—
1891.

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ERRATA.

Page 51, line 13, for *bearing*, read *hearing*.

„ 82, footnote 1, line 4, for *honestly*, read *honesty*.

„ 97, line 4, for *Cheribum*, read *Cherubim*.

„ 181, line 22, insert full stop thus: *And this is
the interpretation of the word . MANH :*

„ 230, last line, insert semicolon thus: *there shall
be grief; before the dawn and it shall not
exist.*

„ 252, paragraph 35, line 2, insert *the*, thus: *or
likenesses (. . .) of the locusts.*

THE VEIL LIFTED.

THE UNVEILING OF **Jesus Christ** GIVEN TO HIM OF **GOD** to show to his slaves things which must befall in the near future. And he sent it, and made it known in signs, by his angel, to his slave John, who declared the word of God, and the testimony of Jesus Christ, in all that he saw. Blessed is he that reads, and they who hear the words of the prophecy, and give heed to the things written in it, for the time is at hand.

4. John to the seven Churches which are in Asia: Grace be to you, and peace, from Him who is, and who was, and who is coming; and from the seven spirits which are before His throne; and from Jesus Christ, the faithful witness, the firstborn from the dead, who bears rule over the kings of the earth.

To Him who loves us and who washed us from our failures in his blood, and made us a monarchy and priests to his God and Father—to Him be the glory and the power for ever. Amen. Lo! He comes amid the clouds, and every eye shall see him, those also who stabbed him, and all the communities of the earth shall mourn for him. Yea. Amen. I am the alpha and the omega, saith the Lord God who is, and who was, and who is coming, the Almighty.

9. I, John, your brother and fellow-sharer in your affliction, and royal birthright, and in your patience in Christ

Jesus, found myself in the isle which is called Patmos, because of the word of God and the testimony of Jesus.

And I found myself in spiritual regions on the Lord's day, and heard a voice behind me, piercing as that of a trumpet, saying :—

WHAT THOU SEEST WRITE INTO A BOOK, AND SEND IT TO THE SEVEN CHURCHES ; TO EPHESUS, AND TO SMYRNA, AND TO PERGAMOS, AND TO THYATIRA, AND TO SARDIS, AND TO PHILADELPHIA, AND TO LAODICEA.

12. And I turned to see what voice was speaking with me, and being turned I saw seven golden lamp-stands ; and in the midst of the lamp-stands one like a son of man, clad in a robe which fell over his feet, and girt about the breasts with a golden girdle ; and his head and his hair white like wool, white as snow ; and his eyes like a flame of fire ; and his feet like brasen frankincense, as if they had stood the fiery test in a furnace ; and his voice like the sound of many waters ; and having in his right hand seven stars ; and a sharp two-edged sword proceeding from his mouth ; and the sight of him as when the sun shines in his strength.

17. And when I saw him I fell at his feet as if I had been struck dead, and he placed his right hand upon me, saying, " Do not fear : I am the first and the last, the living one ; and I died the death, and lo ! I am alive unto ages whose days are æons, and have the keys of Death and of Hades. Write therefore the things you saw, both those which are, and those which shall befall after these. The mystery of the seven stars which you saw in my right hand, and the seven lamp-stands of gold. The seven stars are the angels of the seven churches, and the seven lamp-stands are the seven churches."

II. TO THE ANGEL OF THE CHURCH IN EPHESUS,

WRITE :—Thus saith he who holds the seven stars in his right hand, who walks about among the seven lamp-stands of gold. I know thy works, and thy toil, and thy patience, and how thou canst not exalt worthless men, and didst put to the proof those who say they are apostles and are not, and didst find them deceivers ; and thou hast patience, and didst bear the burden because of my name, and didst not sink under it. Yet I have this against thee, that thou hast left thy first love. Call to mind therefore whence thou art fallen, and bethink thee, and do the first works. And if not, I come to thee, and will move thy lamp-stand from his place unless thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He who has an ear let him hear what the Spirit says to the Churches. To him who overcometh I will give to eat of the tree of life, which is in the garden of my God.

8. AND TO THE ANGEL OF THE CHURCH IN SMYRNA, WRITE :—Thus saith the first and the last, who died the death and rose again : I know thy tribulation and thy poverty—but thou art rich—and the blasphemy of those who say they are Jews and are not, but a synagogue of Satan. In no way fear the things thou art about to suffer. Lo ! in very truth the Slanderer is about to cast some of you into prison, that you may be tried, and you shall have tribulation ten days. Be found faithful unto death, and I will give thee the crown of life. He who hath ears, let him hear what the Spirit says to the Churches. So long as any overcomes he shall not be hurt of the second death.

12. AND TO THE ANGEL OF THE CHURCH IN PERGAMOS, WRITE :—Thus saith he who has the sharp two-edged sword : I know where thou dwellest, even where the throne

of Satan is ; and thou holdest fast my name, and didst not deny thy faith in me in the days when Antipas, my witness, the faithful one, was slain at your side, where Satan dwells. But I have a few things against thee ; thou hast there some who hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, even to eat idol-offerings, and to fornicate. So hast thou those who hold to the teaching of the Nicolaitans in like fashion. Bethink thee, therefore. And if not I come to thee swiftly ; and I will make war upon them with the sword of my mouth. He who has ears let him hear what the Spirit says to the churches. To him who overcomes, to him will I give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows save the receiver.

18. AND TO THE ANGEL OF THE CHURCH IN THYATIRA, WRITE :—Thus saith the Son of God, who has his eyes as it were a flame of fire, and his feet like brasen frankincense : I know thy works, and love, and faith, and service, and patience, and how thy last works are more abundant than the first. But I have against thee that thou sufferest thy wife Jezebel, who calls herself a prophetess, and she teaches and misleads my slaves into fornication, and into eating idol-offerings. And I gave her time to bethink herself, and she will not turn from her fornication. Lo ! I cast her upon a couch, and those that commit adultery with her into great tribulation, unless they turn from her works. And her children shall die the death, and all the churches shall know that I am he who searches for reins* and hearts, and I will give you, to each according to your works. And to you I say, to the rest in Thyatira, to all who have not this teaching, who

* *Reins.* νεφροὺς = kidneys.

know not the depths of Satan, as they say, I cast upon you no other load; only what you have hold fast till I come. And he who overcomes, and observes to the uttermost my works, to him will I give authority over the nations, and he shall shepherd them with a rod of iron, like vessels of clay are they shattered, as I also received from my Father; and I will give him the morning star. He who has ears, let him hear what the Spirit says to the churches.

III. AND TO THE ANGEL OF THE CHURCH IN SARDIS, WRITE:—Thus saith he who has the seven spirits of God, and the seven stars: I know thy works, that thou hast a name to live, and art dead. Be found watching, and make fast what remains, that was on the point of perishing, for I have not found thy works satisfactory before my God. Call to mind, therefore, how thou didst receive and hear, and look narrowly, and bethink thee. For if thou watch not, I will come like a thief, and thou canst not know at what hour I shall come upon thee. But a few names thou hast in Sardis, who have not defiled their garments, and they shall walk about with me in white, for they are worthy. The man that overcomes, he shall be clad in white garments, and I will not strike his name out of the book of life, but will confess his name before my Father, and before His angels. He who has ears, let him hear what the Spirit says to the churches.

7. AND TO THE ANGEL OF THE CHURCH IN PHILADELPHIA, WRITE:—Thus saith the holy and upright One, who has the key of David, who opens and none will shut, who shuts and none will open: I know thy works. Lo! I have given before thee a door opened, which none can by any means shut; for thou hast a little strength, and hast

given heed to my word, and hast not denied my name, Lo! I give thee some of the synagogue of Satan, who say they are Jews and are not, but are deceived; lo! I will make them to come and make obeisance before thy feet, and they shall know that I loved thee. For thou didst keep the word of my patience, and I will keep thee from the hour of the trial, which is about to come upon the whole inhabited world, to try those who dwell upon the earth. I come quickly. Hold fast what thou hast, that no one take thy crown. The man that overcomes will I make a pillar in the temple of my God, and he shall not go forth again; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem that descends out of heaven from my God, and my own new name. He that hath ears, let him hear what the Spirit says to the churches.

14. AND TO THE ANGEL OF THE CHURCH IN LAODICEA, WRITE:—Thus saith the Amen, the witness, faithful and upright, the beginning of the creation of God: I know thy works, and how thou art neither cold nor hot. It were better if thou wert cold or hot. So because thou art tepid, and neither cold nor hot, I am ready to vomit thee out of my mouth. Because thou sayest: "I am rich, and have grown wealthy, and have nothing more to ask," and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked; I counsel thee to buy gold from me out of the furnace, that has stood the test of fire, that thou mayest be rich, and white clothing that thou mayest be clad, and that the shame of thy nakedness be not seen, and anoint thine eyes with eye-salve that thou mayest see. I reprove all whom I love, and train them like children; be zealous therefore, and change thy thoughts. Lo! I

stand at the door and knock. If any one shall hear my voice and open the door, I will also go into his house and will dine with him, and he with me. To the man who overcomes, I will give to sit with me on my throne, as I also overcame, and took my seat with my Father on his throne. He who has ears, let him hear what the Spirit says to the churches.

IV. **A**FTER THESE THINGS, I saw, and, lo! a door standing open in the sky. And the first voice which I heard, like that of a trumpet speaking with me, saying:—COME UP HITHER, AND I WILL SHEW THEE WHAT MUST BEFALL AFTER THESE THINGS.

2. Straightway I found myself in spiritual regions. And lo! a throne upon the floor of heaven, and upon the throne One sitting. And he that sat was to look on like a precious stone, as the jasper and carnelian. And a halo round the throne in appearance like an emerald.

4. And round the throne, twenty-four thrones, and upon the thrones twenty-four Princes, sitting, clad in white garments, and upon their heads crowns of gold.

5. And out of the throne proceed lightnings, and voices, and thunders. And seven torches of fire burning before the throne, which are the seven spirits of God. And before the throne as it were a crystal sea like clear ice. And in the midst of the throne, and around the throne four living ones, full of eyes before and behind.

7. And the first living one like a lion, and the second living one like a calf, and the third living one having his face like that of a man, and the fourth living one like a flying eagle. And the four living ones having, each one of them,

six wings. All round, and within, they are full of eyes. And they rest not, day nor night, saying: HOLY, HOLY, HOLY LORD, THE GOD, THE ALMIGHTY, WHO WAS, AND WHO IS, AND WHO COMETH.

9. And when the living ones shall give glory, and honour, and thanks, to Him Who sits upon the throne, Who lives unto the ages whose days are æons, the twenty-four Princes will fall down before Him Who sits upon the throne, and will worship Him Who lives unto the ages whose days are æons, and will cast their crowns before the throne, saying: WORTHY ART THOU, OUR LORD, AND OUR GOD, TO TAKE THE GLORY, AND THE HONOUR, AND THE MIGHT; FOR THOU DIDST CREATE ALL THINGS, AND THROUGH THY WILL THEY HAD BEING, AND WERE CREATED.

V. And I saw, at the right hand of Him that sat on the throne, a book, written within and on the back, sealed up with seven seals.

And I saw a mighty angel, making proclamation as a herald in a loud voice:—WHO IS WORTHY TO OPEN THE BOOK, AND TO LOOSE ITS SEALS? And no one in heaven, nor on the earth, nor beneath the earth, was able to open the book, nor to look on it.

4. And I wept much, because no one was found worthy to open the book, nor to look upon it. And one of the princes says to me:—"Do not weep. See, the Lion has prevailed, He of the tribe of Judah, the root of David; He opens the book and its seven seals."

6. And I saw, in the midst of the throne, and of the four living ones, and in the midst of the princes, a lamb standing as if slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent into all the

earth. And he went and took it out of the right hand of Him who sat on the throne.

8. And when he took the book, the four living ones, and the twenty-four princes, fell down before the Lamb, having each a lute, and bowls of gold full of incense, which are the prayers of the saints. And they sing a new song, saying:—**WORTHY ART THOU TO TAKE THE BOOK, AND TO OPEN ITS SEALS. FOR THOU WERT SLAIN, AND DIDST NEGOTIATE WITH GOD IN THY BLOOD, ON BEHALF OF MEN OUT OF EVERY TRIBE, AND TONGUE, AND PEOPLE, AND NATION, AND DIDST MAKE THEM A MONARCHY AND PRIESTS, AND THEY SHALL REIGN ON THE EARTH.**

11. And I saw, and heard the sound of, many angels round the throne, and round the four living ones, and the princes, and their number was myriads of myriads and thousands of thousands, saying in a mighty voice:—**Worthy is the Lamb that was slain to receive the might, and wealth, and wisdom, and strength, and honour, and glory, and praise.**

13. And every colony which is in heaven, and upon earth, and beneath the earth, and on the sea, and the things in them, I heard them all saying:—**To Him who sits upon the throne, and to the Lamb, be the praise, and the honour, and the glory, and the power, unto the ages whose days are æons.** And the four living ones responded:—**AMEN.** And the Princes fell down and did obeisance.

VI. And I was looking when the Lamb opened one of the seven seals; and I heard one of the four living ones, saying in a voice like thunder:—**COME.**

2. And I looked, and lo! a white horse, and he that sat

on him had a bow, and a crown was given to him, and he went forth, a victor, unto victory.

3. And when He opened the second seal, I heard the second living one say:—COME. And there went forth another horse, bright bay, and to him who sat upon him it was given to take the peace out of the earth, so that they shall kill one another; and a great sword was given to him.

5. And when He opened the third seal, I heard the third living one say:—COME. And I saw, and lo! a black horse, and he who sat on him had a balance in his hand. And I heard a voice in the midst of the four living ones saying:—**A quart of wheat for eight-pence, and three quarts of barley for eight-pence; and be not unjust in regard to the oil and the wine.**

7. And when He opened the fourth seal, I heard the fourth living one say:—COME. And I looked and lo! a grey horse, and he who sat upon him, his name **Death**, and **Hades** follows at his heels; and authority was given him over the fourth part of the earth, to kill with the sword, and with famine, and with death, and by the beasts of the earth.

9. And when he opened the fifth seal, I saw beneath the holy place, the souls of them who had been killed because of the word of God, and the witness which they bore, and they cried with a loud voice, saying: **How long Master, Holy and Upright, dost Thou refrain from decision, and from avenging our blood upon those that dwell upon the earth?** And there was given to them, to each one, white raiment, and they were bidden to rest awhile, until the number of their fellow-slaves should be completed, and their brothers, who should be slain even as they.

12. And I saw when he opened the sixth seal, and there was a great earthquake. And the sun became black as sack-cloth of hair, and the whole moon as blood, and the stars of heaven fell to the earth as a fig tree casting her untimely figs, when shaken under a great squall of wind, and heaven was put away like a book that is rolled up; and every mountain, and island, was moved from its place; and the kings of the earth, and the great chiefs, and the generals, and the wealthy, and the mighty, and every man, bond and free, hid themselves in the caves and among the rocks of the mountains, and say to the mountains and to the rocks:—

Fall upon us, and hide us from the face of Him Who sits upon the throne, and from the wrath of the Lamb, for the Great Day of His wrath is come, and who is able to stand.

VII. **A**ND AFTER THIS I saw four angels set at the four corners of the earth with power over the four winds of the earth, that wind might not blow upon the earth, nor upon the sea, nor against any tree.

2. And I saw another angel ascending from the sun-rising, having a seal of the Living God; and he was crying, in a loud voice, to the four angels, to whom it was given to injure the earth and the sea, saying:—**DO NO WRONG TO THE EARTH, NOR TO THE SEA, NOR TO THE TREES, WHILE WE ARE SEALING THE SLAVES OF OUR GOD ON THEIR FOREHEADS.**

4. And I heard the number of the sealed—one hundred

and forty four thousand, sealed out of every tribe of the sons of Israel.

From the tribe of **Judah**, twelve thousand sealed ;
 From the tribe of **Reuben**, twelve thousand ;
 From the tribe of **Gad**, twelve thousand ;
 From the tribe of **Asher**, twelve thousand ;
 From the tribe of **Nephthalim**, twelve thousand ;
 From the tribe of **Manasseh**, twelve thousand ;
 From the tribe of **Simeon**, twelve thousand ;
 From the tribe of **Levi**, twelve thousand ;
 From the tribe of **Issachar**, twelve thousand ;
 From the tribe of **Zebulon**, twelve thousand ;
 From the tribe of **Joseph**, twelve thousand ;
 From the tribe of **Benjamin**, twelve thousand sealed.

9. After these things I saw, and lo! a crowd, great past the power of any one to number, out of every nation, and tribes and peoples, and tongues, standing before the throne, and before the Lamb, clad in white raiment, and palm-branches in their hands. And they cry, with a loud voice saying :—SALVATION TO OUR GOD, WHO SITS UPON THE THRONE, AND TO THE LAMB! And all the angels formed a circle round the throne, and the Princes, and the four living ones, and they fell before the throne upon their faces, and did reverence to God, saying :—AMEN. PRAISE, AND GLORY, AND WISDOM, AND THANKSGIVING, AND HONOUR, AND POWER, AND MIGHT, TO OUR GOD, UNTO THE AGES WHOSE DAYS ARE ÆONS.

13. And one of the Princes answered, speaking to me :—
 “ These that are clad in the white raiment, who are they, and whence did they come ? ” And I said to him :—“ My lord ! Thou knowest. ” And he said to me :—“ These are they who

come out of the great tribulation, who washed their raiment, and made it white, in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night, in His shrine. And He who sits upon the throne shall abide upon them; they shall not hunger, nor thirst, any more, neither shall the sun smite them, nor burning heat of any kind; for the Lamb that is in the midst of the throne is their Shepherd, and leads them to springs of living waters, and God shall wipe away every tear from their eyes.”

VIII. **A**ND WHEN HE OPENED THE SEVENTH SEAL, there was silence in heaven for about half an hour. And I saw the seven angels who stood before God's face; and seven trumpets were given them.

3. And another angel came and was placed at the altar of incense, and he had a golden censer. And much incense was given him, that he might offer it, in the prayers of all the saints, upon the golden altar which is before the throne. And the smoke of the incense in the prayers of the saints, went up out of the angel's hand before God.

5. And the angel took the censer, and filled it from the fire of the altar of incense, and cast it into the earth. And there were thunders, and lightnings, and voices, and an earthquake. And the seven angels, that had the seven trumpets, prepared themselves to sound.

7. AND THE FIRST SOUNDED :—And there was a plague of fire mingled in blood; and it was let loose upon the earth. And the third part of the earth was burned, and the third

part of the trees was burned, and all young grass was burned.

8. AND THE SECOND ANGEL SOUNDED :—And as it were a great mountain, burning with fire, was cast into the sea ; and the third part of the sea became blood, and the third part of the colonies in the sea, that had life, died, and the third part of the ships were disabled.

10. AND THE THIRD ANGEL SOUNDED :—And there fell, out of the sky, a great star, burning like a torch. And he fell upon the third of the rivers, and upon the springs of the waters. And the name of the star is pronounced, JOYLESS ; and the third of the waters became joyless, and many men died of the waters, because they were made bitter.

12. AND THE FOURTH ANGEL SOUNDED :—And the third of the sun was smitten, and the third of the moon, and the third of the stars ; so that the third part of them might be darkened, and the day might have no light for the third part of it, and the night likewise. And I saw an eagle flying in mid-air, and I heard him say in a loud voice :—WOE ! WOE !! WOE !!! TO THEM THAT DWELL ON THE EARTH, FROM THE REST OF THE TRUMPET-CALLS OF THE THREE ANGELS NOW ABOUT TO SOUND.

IX. AND THE FIFTH ANGEL SOUNDED :—And I saw a star that had fallen out of heaven into the earth. And the key of the well-mouth of the abyss was given to him, and he opened the well-mouth of the abyss ; and smoke went up out of the well-mouth, like the smoke of a great furnace, and the sun was darkened, and the air, by the smoke from the well-mouth. And out of the smoke went forth locusts into the earth ; and power was given to them, as the scorpions of the earth have power. And they were told not

to injure the grass of the earth, nor any young green thing, nor any tree, but only those men who have not the seal of God on their foreheads. And they were not allowed to kill them, but only that they should be tormented five months. And their torment is like the torment of a scorpion when it strikes a man. And in those days the men shall seek Death, and shall not find him, and they shall desire to die, and death shall flee from them.

7. And these images of locusts were like horses equipped for war; and upon their heads as it were crowns like gold, and their faces like men's faces; and they had hair like the hair of women, and their teeth were like those of lions. And they had breast-plates like iron breast-plates, and the sound of their wings was like the sound of chariots of many horses hurrying to war. And they have tails like scorpions,* and stings, and in their tails is their power to injure mankind five months. And they have as king over them an angel from the abyss, and his name in Hebrew is **Abaddon**, and in English he has the name of **Destroyer**.

The first woe is past. Lo! there come yet two woes more after these things.

13. AND THE SIXTH ANGEL SOUNDED:—And I heard a voice from the four horns of the golden altar, which stands before God, saying to the sixth angel:—THOU THAT HAST THE TRUMPET: LOOSE THE FOUR ANGELS WHICH ARE IN CHAINS ON THE GREAT RIVER EUPHRATES. And the four angels were loosed that were prepared unto this hour, and day, and month, and year, to slay the third of the human

* Observe that the tail is like a scorpion, not that they have tails as scorpions have. The distinction is rather difficult to bring out in an English translation.

race. And the number of the host of the horse—two myriads of myriads,* I heard their number. And thus did I see the horses in the vision, and their riders. They had breast-plates of fire and amethyst and brimstone: and the heads of the horses like lions' heads, and out of their mouths goes forth fire, and smoke, and brimstone. By these three plagues was the third part of the human race slain, from the fire, and the smoke, and the brimstone that goes out of their mouths. For the power of the horses is in their mouth and in their tails; for their tails are like serpents, and have heads, and with them do they hurt. And the rest of the human race, who were not slain by these plagues, did not turn away from the works of their hands, nor forsake the worship of devils, and of their idols of gold, and silver, and brass, and stone, and wood; which can neither see nor hear nor walk; and did not turn away from their murders, nor from their drugs, nor from their fornications, nor from their thefts.

X. **A**ND I SAW ANOTHER MIGHTY ANGEL descending from Heaven, clothed in cloud, and the halo upon his head, and his face like the sun, and his feet like pillars of fire; and having in his hand a little book opened. And he set his right foot upon the sea, and his left upon the earth, and cried † with a great voice, as a lion roars. And when he cried the seven thunders uttered their voices.

* *i.e.*, 200,000,000.

† *κράζω*. *To croak*, strictly of the Raven, also of frogs. Generally *to scream, shriek, cry*. The word itself as well as the context appears to indicate the loud inarticulate cry of strong passion.

4. And when the seven thunders spoke, I was going to write ; and I heard a voice from heaven, saying :—SEAL THE THINGS WHICH THE SEVEN THUNDERS UTTERED, AND WRITE THEM NOT.

5. And the angel, whom I saw standing upon the sea and upon the earth, raised his right hand into heaven, and swore by Him Who lives unto the ages whose days are æons, Who created heaven and all in it, and the earth and all in it, and the sea and all in it, that there shall be no more time, but in the days of the voice of the seventh angel, when he is on the point of sounding, even then is the mystery of God finished, according to His gracious announcement to His slaves the prophets.

8. And the voice, which I heard out of heaven, again speaking with me, saying :—GO, TAKE THE LITTLE BOOK WHICH IS OPEN IN THE HAND OF THE ANGEL WHO IS STANDING UPON THE SEA AND UPON THE EARTH. And I went off to the angel, asking him to give me the little book. And he says to me :—“Take it, and eat it up, and it will *make your appetite keen, but in your mouth it will be sweet as honey.” And I took the little book out of the hand of the angel, and ate it up. And it was in my mouth as honey sweet ; and when I ate it, my appetite was made keen. And they say to me :—“You must prophecy again to peoples, and to nations and tongues, and to many kings.”

XI. And there was given me a reed like a rod, saying :—Awake, and measure the shrine of God, and the holy place, and those who worship in it. And the court which is without the shrine, cast out and measure it not, for it is given to the nations, and they shall tread the holy

* *πικρανεί σοῦ τῆν κοιλίαν.* It will make your belly keen, or bitter.

city forty-two months. And I will give commission to my two witnesses, and they shall prophesy 1,260 days clothed in sackcloth. These are the two olive trees, and the two lamp-stands which are set before the Lord of the earth; and if anyone designedly wrongs them, fire goes forth out of their mouth, and devours their enemies, and if anyone wilfully wrongs them he must thus be slain. These have power to shut heaven, that rain fall not during the days of their prophecy; and they have power over the waters, to turn them into blood, and to strike the earth with every stroke as often as ever they wish. And when they have finished their witness, the beast that ascends out of the abyss shall make war with them, and shall vanquish them, and shall kill them. And their dead bodies are in the street of the great city, which spiritually is called Sodom, and Egypt, where also their Lord was crucified. And men from all the peoples and tribes, and tongues, and nations, shall see their dead bodies three days and a half, and shall not allow their corpses to be placed in the tomb. And the dwellers on the earth rejoice at them, and make merry, and shall send gifts to each other, because these two prophets put to the test the dwellers on the earth.

11. And after the three days and a half, spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those that saw them. And I heard a great voice out of heaven, saying to them:—COME UP HITHER. And they ascended into heaven in the cloud, and their enemies saw them.

13. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were slain, in the earthquake, names of men, seven thousand; and the rest

were affrighted, and gave glory to the God of heaven. The second woe is gone; the third woe, lo! it comes swiftly.

15. AND THE SEVENTH ANGEL SOUNDED:—And there were great voices in heaven, saying:—THE EMPIRE OF THE WORLD IS GIVEN TO OUR LORD AND TO HIS CHRIST. AND HE SHALL REIGN UNTO THE AGES WHOSE DAYS ARE ÆONS.

16. And the twenty-four Princes who sit before God on their thrones fell upon their faces and worshipped God, saying:—WE GIVE THEE THANKS, O! LORD GOD, THE ALMIGHTY, WHO ART, AND WHO WAST, BECAUSE THOU DIDST TAKE THY GREAT POWER AND ASSUME THE KINGLY THRONE. AND THE NATIONS WERE ENRAGED, AND THY WRATH IS COME, AND THE TIME OF THE DEAD TO BE JUDGED, AND TO GIVE THEIR HIRE TO THY SLAVES THE PROPHETS, AND TO THE HOLY, AND TO THOSE THAT FEAR THY NAME, SMALL AND GREAT, AND TO DESTROY THOSE WHO DESTROY THE EARTH.

19. And the shrine of God in heaven was opened, and the ark of His covenant was seen in His shrine. And there were lightnings, and voices, and thunders, and a great storm.

XII. **A**ND A GREAT SIGN was seen in heaven. A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and being with child, she is crying out in the pangs and throes of child-birth.

3. AND ANOTHER SIGN was seen in heaven. And lo! a great flame-coloured dragon, having seven heads and ten horns, and on his heads seven diadems; and his tail

drags along the third part of the stars of heaven, and he cast them into the earth. And the dragon placed himself before the woman who was on the point of giving birth, in order to eat up her child as soon as it should be born.

5. And she gave birth to a man-child, who is destined to shepherd all the nations with a rod of iron; and her child was caught away to God, and to His throne. And the woman fled into the desert, for there she has a place prepared by God, in order that they may feed her there for 1,260 days.

7. AND THERE AROSE WAR IN HEAVEN, Michael and his angels fighting with the dragon; and the dragon fought and his angels, and did not prevail, neither was their place found any more in heaven. And the dragon was cast down, the primeval serpent, that is called the Slanderer, and Satan, who misleads the whole inhabited world; he was cast into the earth, and his angels were cast down with him.

10. And I heard a great voice in heaven, saying:—
 NOW IS ARISEN THE SALVATION, AND THE STRENGTH,
 AND THE KINGDOM OF OUR GOD, AND THE POWER OF
 HIS CHRIST. FOR THE ACCUSER OF OUR BRETHREN IS
 CAST DOWN, WHO ACCUSED THEM BEFORE OUR GOD
 DAY AND NIGHT. AND THEY OVERCAME HIM THROUGH
 THE BLOOD OF THE LAMB, AND THROUGH THE WORD
 OF THEIR TESTIMONY. AND THEY LOVED NOT THEIR
 LIFE UNTO DEATH. THEREFORE REJOICE YE HEAVENS,
 AND YE WHO DWELL IN THEM. WOE! TO THE EARTH
 AND TO THE SEA, FOR THE SLANDERER IS GONE DOWN
 TO YOU IN GREAT ANGER, KNOWING THAT HE HAS
 LITTLE TIME.

13. And when the dragon saw that he was cast into

the earth, he hunted the woman that gave birth to the man-child. And to the woman were given the two wings of the great eagle, so that she might fly into the desert, into her place, where she is fed a time, and times, and half a time, away from the face of the serpent. And the serpent cast out of his mouth, after the woman, water like a river, that he might cause her to be carried away by it. And the earth helped the woman and the earth opened her mouth, and drank up the river, which the dragon cast out of his mouth. And the dragon was enraged at the woman, and went off to make war with the rest of her seed, who regard the injunctions of God, and have the testimony of Jesus.

XIII. **A**ND I WAS SET UPON THE SAND OF THE SEA, and saw, out of the sea, a beast rising, having ten horns and seven heads; and upon his horns ten diadems, and on his heads expressions of blasphemy. And the beast which I saw was like a pard, and his feet like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his strength, and his throne, and great power.

3. And I saw one of his heads as it had been wounded unto death, and its fatal wound was healed; and the whole world wondered after the beast, and they worshipped the dragon, because he gave the power to the beast, and they worshipped the beast, saying: **Who is like the Beast, and who can fight with him?** And a mouth was given to him speaking great things and blasphemy; and he was given power to act forty-two months. And he opened his mouth

to utter blasphemous replies to God, to blaspheme His Name and His dwelling, and those who dwell in heaven. And he was given power to make war with the saints, and to overcome them; and he was given power over every tribe, and people, and tongue, and nation; and they shall worship him, all who dwell on the earth, whosoever name is not inscribed in the book of the life of the Lamb, slain from the foundation of the world. If any one has ears let him hear. If any love captivity, he leads into captivity. If any love the sword, by the sword he must be slain. Here is the patience, and the faith of the saints.

11. AND I SAW ANOTHER BEAST RISING OUT OF THE EARTH, and he had two horns like a lamb, and he spoke like a dragon. And he exercises all the power of the first beast before him. And he caused the earth and those who dwell in it to worship the first beast whose fatal wound was healed. And he works great signs, so as to make fire, out of heaven, descend into the earth before men. And he causes those who dwell on the earth to go wandering about, by means of the signs, which were given him to work before the beast; telling those who dwell on the earth to make an image to the beast that had its throat cut and lived. And he received power to give spirit to the image of the beast, so that the image of the beast should both speak, and cause, that all who will not worship the image of the beast, should be killed. And he causes all, small and great, rich and poor, free and bond, to receive a mark on their right hand, or on their forehead; that no one shall be able to buy or sell, save he who has the mark, the name of the beast, or the number of his name. Here is wisdom. Let him who has sense reckon the number of the beast, for it is a man's number, and his number is $\chi\xi\varsigma'$.

XIV. **A**ND I SAW, AND LO! THE **LAMB** STANDING ON MOUNT SION. And, with Him, a hundred and forty-four thousands, having His Name, and His Father's Name, written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of a great thunder. And the voice which I heard was like the sound of harpers, singing and playing their harps. And they are singing a new song before the throne, and before the four living ones, and the Princes. And no one was able to learn the song, but only the hundred and forty-four thousand, who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These are they who follow the Lamb whithersoever He leads them. These were purchased from mankind, as firstlings to God and to the Lamb; and in their mouth was found no deceit, for they are blameless.

6. AND I SAW ANOTHER ANGEL, flying in mid-air, having the gospel of the dispensation to preach to those who were settled on the earth, and to every nation, and tribe, and tongue, and people; saying in a loud voice: FEAR GOD, AND GIVE HIM GLORY; FOR THE HOUR OF HIS JUDGMENT IS COME, AND WORSHIP HIM WHO MADE HEAVEN, AND EARTH, AND THE SEA, AND SPRINGS OF WATERS.

8. And a second angel followed, saying: SHE IS FALLEN! IS FALLEN!! BABYLON THE GREAT, THAT CAUSED ALL THE NATIONS TO DRINK OF THE WINE OF THE PASSION OF HER FORNICATION.

9. And a third angel followed them, saying in a loud

voice: IF ANY ONE WORSHIP THE BEAST AND HIS IMAGE, AND RECEIVE THE MARK UPON HIS FOREHEAD, OR ON HIS HAND, HE ALSO SHALL DRINK OF THE WINE OF THE WRATH OF GOD, WHICH IS MINGLED, UNDILUTED, IN THE CUP OF HIS ANGER. AND HE SHALL BE TORMENTED IN FIRE AND BRIMSTONE BEFORE THE ANGELS, AND BEFORE THE LAMB. And the smoke of their torment goes up unto the ages whose days are æons. And they have no rest day nor night, who worship the beast and his image, and any one that receives the mark of his name. Here is the patience of the saints, who observe the injunctions of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying: WRITE, BLESSED ARE THE DEAD, WHO DIE IN THE LORD, FROM THIS MOMENT. YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR TOIL, AND THEIR WORKS ACCOMPANY THEM.

14. And I saw, and lo! a white cloud. And upon the cloud one seated, like a son of man, having on his head a crown of gold, and in his hand a sharp sickle. And another messenger went out of the shrine, crying, in a loud voice, to him that sat on the cloud: THRUST IN THY SICKLE AND REAP, FOR THE SEASON OF HARVEST IS COME, FOR THE HARVEST OF THE EARTH IS RIPE. And he that sat upon the cloud, cast his sickle on to the earth, and the harvest of the earth was gathered.

17. And another angel went out of the shrine in heaven, and he also had a sharp sickle. And another angel went out of the holy place, and he had power over fire. And he shouted, with a loud cry, to him that had the sharp sickle, saying:—THRUST IN THY SHARP SICKLE, AND GATHER

THE CLUSTERS OF THE VINE OF THE EARTH. FOR THE VINTAGE OF THE EARTH IS COME TO PERFECTION. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city. And blood went out of the wine-press up to the bits of the horses, for sixteen hundred furlongs.

XV. **A**ND I SAW ANOTHER SIGN IN HEAVEN GREAT AND MARVELLOUS. Seven angels, having the seven last plagues, for in them is accomplished the wrath of God. And I saw as it were a sea of crystal instinct with fire; and those who came out victorious over the beast, and over his image, and over the number of his name, posted on this crystal sea, having harps of God. And they sing the song of Moses the slave of God, and the song of the Lamb, saying: GREAT AND WONDERFUL ARE THY WORKS, O! LORD GOD, THE ALMIGHTY. JUST AND UPRIGHT ARE THY WAYS, THOU KING OF THE NATIONS. WHO WOULD NOT FEAR THEE, O! LORD, AND GLORIFY THY NAME? FOR THOU ALONE ART HOLY. FOR ALL NATIONS SHALL COME, AND SHALL WORSHIP BEFORE THEE. FOR THE JUSTICE OF THINE ACTS IS MADE MANIFEST.

5. And after these things I saw; and the shrine of the tabernacle of the testimony in heaven was opened. And the seven angels went forth, that had the seven plagues, clad in linen, clean and radiant, and girt about the breasts with golden girdles. And one of the four living ones, gave to the seven angels, seven bowls of gold, filled with the wrath of

The God Who lives unto the ages whose days are æons. And the shrine was filled with the smoke from the glory of God, and from His Might. And no one was able to go into the shrine until the seven plagues of the seven angels were accomplished.

XVI. And I heard a great voice, saying to the seven angels:—GO POUR OUT THE SEVEN BOWLS OF THE WRATH OF GOD INTO THE EARTH. And the **FIRST** went his way and poured out his bowl into the earth. And there arose a bad and grievous sore on the men who had the mark of the beast, and who worshipped his image.

3. And the **SECOND** poured out his bowl into the sea. And blood was produced like that of a corpse. And all forms of life, that were in the sea, perished.

4. And the **THIRD** poured out his bowl into the rivers, and into the springs of the waters; and blood was produced. And I heard the angel of the waters say:—**RIGHTEOUS ART THOU, WHO ART AND EVER WAST HOLY! BECAUSE THOU DIDST PASS THIS SENTENCE. FOR THEY Poured OUT THE BLOOD OF SAINTS AND PROPHETS, AND THOU GAVEST THEM BLOOD TO DRINK—ACCORDING TO THEIR DESERTS.** And I heard from the holy place one saying:—**YEA! LORD GOD ALMIGHTY. UPRIGHT AND JUST ARE THY JUDGMENTS.**

8. And the **FOURTH** poured out his bowl on to the sun. And power was given to him to scorch men with fire. And mankind were scorched with burning heat, and mankind blasphemed the Name of the God who had power over these plagues, and did not bethink them, nor give Him glory.

10. And the **FIFTH** poured out his bowl on to the throne of the beast, and his kingdom was darkened, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their distresses and their sores, and turned not away their minds from their works.

12. And the **SIXTH** poured his bowl on the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the sun-rising. And I saw proceeding out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of devils workings signs, that go forth to the kings of the whole inhabited world, to gather them together unto the battle of that day, the great day of Almighty God. **Lo! I come as a thief. Blessed is he who watcheth and keepeth his garments lest he walk naked and they see his shame.** And they gathered them together to a place called in Hebrew **ARMAGEDON**.

17. And the **SEVENTH** poured out his bowl on to the air. And there went forth a mighty voice from the shrine, from the throne saying: **IT IS COME TO PASS.** And there were lightnings, and voices, and thunders. And there was a great earthquake, such as was not from the time man came into being upon the earth, such an earthquake and so great. And the great city was divided in three, and the cities of the nations fell. And **BABYLON THE GREAT** came into remembrance before God, to give her the cup of the wine of the

passion of His anger. And every island fled, and mountains disappeared. And a great hailstorm, with stones about a talent in weight, fell upon mankind out of heaven, and mankind blasphemed God because of the plague of the hail, for the plague of it was passing great.

XVII. **A**ND THERE CAME one of the seven angels that had the seven bowls, and spoke with me, saying:—Come. I will show you the judgment of the great Harlot, that sits upon the many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were drunk off the wine of her fornication.

3. And he carried me away into a desert in spirit, and I saw a woman, seated on a scarlet beast full of the expressions of blasphemy, having seven heads and ten horns. And the woman was clad in purple and scarlet, and adorned with gold, and precious stone, and pearls. And she had a cup of gold in her hand, full of abominations, and of the impurities of the fornication of the earth. And upon her forehead a name inscribed MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunk off the blood of the saints, and off the blood of the witnesses of Jesus. And I wondered, beholding her, with great wonder.

7. And the Angel said to me:—Why did you wonder? I will tell you the mystery of the woman, and of the beast that exalts her, that has the seven heads and the ten horns. The beast, which you saw, was and is not, and is destined to

ascend out of the abyss. And it leads to destruction, and they that dwell on the earth shall be astonished, whose names are not inscribed in the book of the life from the foundation of the world, when they see the beast ; for it was, and is not, and shall be seen again. Here is the mind that has wisdom. The seven heads are seven mountains, where the woman sits upon them. And there are seven kings, of whom five are fallen, and one is, and the other is not yet come ; and when he comes short must be his stay. And the beast that was and is not, is himself also the eighth, and is of the seven, and leads into destruction. And the ten horns which you saw are ten kings, who have not yet received their kingship ; but they receive power as kings one hour with the beast. These have one mind, and give their strength and power to the beast. These will make war with the Lamb. And the Lamb will be victorious over them ; for He is LORD of lords, and KING of kings ; and those with Him are called, and chosen, and faithful.

15. And he says to me :—The waters which you saw, where the harlot sits, they are peoples, and multitudes, and nations, and tongues. And the ten horns which you saw, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her up in fire. For God has put it into their hearts to perform His mind, and to perform one mind, and to give their kingdom to the beast, until the words of God are accomplished. And the woman, that you saw, is the great city that bears rule over the kings of the earth.

XVIII. **A**FTER THESE THINGS I saw another angel descending from heaven, having great power; and the earth was lit up by his glory. And he cried in a powerful voice, saying:—SHE IS FALLEN! SHE IS FALLEN!! BABYLON THE GREAT. And is become an abode of devils, and a haunt of every unclean spirit, and a haunt of every unclean and hateful bird. For she caused all nations to drink of the wine of the passion of her fornication; and the kings of the earth committed fornication with her, and the merchants of the earth were enriched through the strength of her lust.

4. And I heard another voice from heaven, saying:—COME OUT OF HER, OH! MY PEOPLE, THAT YOU BE NOT ACCOMPLICES IN HER SINS, NEITHER RECEIVE OF HER PLAGUES. FOR HER SINS HAVE TAKEN HOLD ON HEAVEN ITSELF, AND GOD HAS CALLED TO MIND HER TRANSGRESSIONS. RENDER to her as she also served others, and double to her double according to her works. In the cup in which she mingled, mingle to her double. In proportion as she glorified herself, and waxed wanton, so much torment and sorrow give her.

For she says in her heart:—**I sit a Queen, and am no widow, and shall see no sorrow.** Therefore in one day shall her plagues come; death, and sorrow, and famine; and she shall be burned to the ground. For strong is the Lord God that judged her.

9. And the kings of the earth who committed fornication with her, and waxed wanton, shall weep and lament over her, when they see the smoke of her burning, standing afar off, through the fear of her torment, saying:—**Alas! Alas!!**

Thou great city Babylon, thou strong city. For in one hour is thy judgment come.

11. And the merchants of the earth lament and wail over her. For no one any longer buys their merchandise, their freights of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all their citron* wood, and all their ivory goods, and all their wares made of most costly wood, and of brass, and of iron, and of marble; and their cinnamon, and spice, and incense, and myrrh, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and their freights of horses, and of wagons, and of bodies; and souls of men.

14. And the prime of the desire of thy soul hath left thee, and all thy luxury and radiance is lost to thee; and never shalt thou find them again.

15. The merchants of these things, that grew rich by her shall stand afar off through the fear of her torment, weeping and lamenting, saying:—**Alas! alas!! The great city! That was clothed in fine linen and purple and scarlet, and adorned with gold and precious stone and pearls. For in one hour is all her wealth made desolate.**

17. And every pilot, and every ship's captain, and the sailors, and all the toilers of the sea, stood afar off, and cried out when they saw the smoke of her burning, saying:—**What is there like the Great City? And they cast earth on their heads, and cried weeping and lamenting, saying:—Alas! Alas!! The Great City! Whereby were enriched all that had their ships on the sea, through her luxury. For in one hour is she made desolate.**

* Citron—*θύωος*. A fragrant and very durable wood—not the citron—but its species is unknown.

20. REJOICE OVER HER, OH! HEAVEN AND YE SAINTS, AND APOSTLES, AND PROPHETS. FOR GOD HAS GIVEN JUDGMENT FOR YOU AGAINST HER.

21. And a mighty angel raised a stone, like a great mill-stone, and cast it into the sea, saying: THUS WITH INDIGNATION SHALL BABYLON THE GREAT CITY BE CAST AWAY, AND SHALL NOT BE FOUND AGAIN.

22. And the sound of harpers and musicians, and flute-players, and cornopean players, shall no more be heard in thee at all. And there shall no more be found in thee any craftsman of any craft. And the sound of the mill-stone shall no more be heard in thee at all. And the light of a lamp shall not be seen in thee again. And the voice of the bridegroom, and of the bride, shall not be heard in thee again. For thy merchants were the great men of the earth. For by thy witchery were all the nations led astray. And in her was found the blood of prophets, and of saints, and of all who were slain in the earth.

XIX. **A**FTER THESE THINGS, I heard as it were the mighty voice of a great crowd in heaven, saying:—ALLELUIA! OH! THE SALVATION, AND THE GLORY, AND THE MIGHT OF OUR GOD! FOR UPRIGHT AND JUST ARE HIS JUDGMENTS. FOR HE HAS JUDGED THE GREAT WHORE THAT DESTROYED THE EARTH WITH HER HARLOTRIES, AND HAS AVENGED THE BLOOD OF HIS SLAVES AT HER HAND. And again they say ALLELUIA! And her smoke goes up unto the ages whose days are æons. And the twenty-four Princes, and the four Living ones, fell

down, and worshipped the God who sits upon the throne, saying :—AMEN. ALLELUIA!

5. And there went forth a voice from the throne, saying :—PRAISE OUR GOD, ALL YE HIS SLAVES, AND YE WHO FEAR HIM; SMALL AND GREAT.

6. And I heard as it were the voice of a great crowd, and as it were the voice of many waters, and as it were a voice of mighty thunders, saying :—ALLELUIA! FOR THE LORD OUR GOD, THE ALMIGHTY, IS KING. LET US REJOICE AND BE GLAD, AND GIVE THE GLORY TO HIM; FOR THE WEDDING OF THE LAMB IS COME, AND HIS WIFE HAS PREPARED HERSELF.

8. And to her it was given to be clad in fine linen, radiant and pure. For the fine linen consists of the righteous acts of the saints.

And he says to me :—WRITE, BLESSED ARE THEY WHO ARE CALLED TO THE WEDDING-FEAST OF THE LAMB. And he says to me :—**These are the very words of GOD.** And I fell before his feet to worship him. And he says to me :—**See, Refrain. I am of your brethren that have the testimony of JESUS. Worship GOD. For the testimony of JESUS is the spirit of prophecy.**

11. **A**ND I SAW HEAVEN OPENED AND LO!
A WHITE HORSE. AND HE
 WHO SITS UPON HIM IS CALLED FAITHFUL,
 AND UPRIGHT, AND IN RIGHTEOUSNESS HE JUDGES, AND
 MAKES WAR. And His eyes are a flame of fire. And on
 His head are many crowns. And He has names written.

And a name written which none knows but Himself. And He is clad in a garment dipped in blood. And His Name is called THE WORD OF GOD.

14. And the hosts of heaven followed Him upon white horses, clad in fine linen, white and clean. And out of His mouth proceeds a sharp sword, that with it He may smite the nations. And He shall shepherd them with a rod of iron. And He treads the wine-press of the wrath of The Almighty God. And He has upon His garment, and upon His thigh a Name written KING OF KINGS AND LORD OF LORDS.

17. AND I SAW AN ANGEL STANDING IN THE SUN. And he cried with a loud voice, saying to all the birds that fly in mid-air :—COME, GATHER YOURSELVES TOGETHER TO THE GREAT FEAST OF GOD. THAT YOU MAY EAT THE FLESH OF KINGS, AND THE FLESH OF GENERALS, AND THE FLESH OF MIGHTY MEN, AND THE FLESH OF HORSES, AND OF THEIR RIDERS, AND THE FLESH OF ALL, FREE AND BOND, SMALL AND GREAT.

AND I SAW THE BEAST, and the kings of the earth, and their armies, gathered together to make war with Him Who sits upon the horse, and with his army. And the beast was hard pressed, and the false prophet with him, that wrought the signs before him, by which he led astray those that received the mark of the beast, and those that worshipped his image. They were cast alive, both of them, into the lake of fire burning with brimstone. And the rest were slain with the sword of Him Who sits upon the horse, that goes out of His mouth, and all the birds were filled with their flesh.

XX. **A**ND I SAW AN ANGEL descending from heaven having the key of the abyss, and a great chain in his hand. AND HE SEIZED THE DRAGON, the primeval serpent, who is called THE SLANDERER and SATAN, AND BOUND HIM FOR A THOUSAND YEARS, and cast him into the abyss, and locked it, and set a seal upon it, that he might no longer lead the nations astray until the thousand years are accomplished. After this he must be loosed for a little while.

4. AND I SAW THRONES AND THEY SAT UPON THEM. And judgment was given them. I saw also the souls of those that were beheaded because of the testimony of Jesus, and because of the word of God; and who did not worship the beast nor his image, and that received not the mark on the forehead, nor upon their hands; and they rose from the dead and reigned with the Christ a thousand years. The rest of the dead lived not until the thousand years were accomplished. This is the first resurrection. BLESSED AND HOLY IS HE THAT HAS PART IN THE FIRST RESURRECTION. Over these the second death has no power; but they shall be priests of God, and of the Christ, and shall reign with Him a thousand years.

7. AND WHEN THE THOUSAND YEARS ARE FINISHED, Satan shall be loosed from his prison-house, and shall go forth to mislead the nations that are in the four corners of the earth, Gog and Magog, to collect them to the battle, whose number is like the sand of the sea. And they went up upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city. And fire descended from

heaven, and devoured them. And the slanderer, that led them astray, was cast into the lake of fire and brimstone, where are also the beast and the false prophet, and they shall be tormented day and night through the ages whose days are æons.

11. **A**ND I SAW A GREAT WHITE THRONE, and HIM Who sat upon it, from Whose Face the earth and the heaven fled away, and no place was found for them.

12. And I saw the dead, the great and the small, set before the throne. And books were opened. And another book was opened, which is the book of the life. And the dead were judged according to the entries in the books, after their works. And the sea gave up the dead that were in it. And Death and Hades gave up the dead in them. And they were judged, each according to his works. And Death, and Hades, were cast into the lake of fire. This is the second death, the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

AND I SAW A NEW HEAVEN AND A NEW EARTH. For the first heaven, and the first earth are no more. And the sea exists no longer.

2. And I saw THE HOLY CITY, **JERUSALEM** THE NEW DESCENDING OUT OF HEAVEN FROM GOD PREPARED LIKE A BRIDE adorned for her husband.

3. And I heard a great voice from the throne, saying :
 BEHOLD. THE TABERNACLE OF GOD AMONG MEN. AND
 HE SHALL SOJOURN AMONG THEM, AND THEY SHALL BE HIS
 PEOPLE. AND GOD HIMSELF SHALL BE AMONG THEM, AND
 BE THEIR GOD, AND SHALL WIPE AWAY EVERY TEAR FROM
 THEIR EYES. AND DEATH SHALL BE NO MORE ; NEITHER
 SHALL GRIEF BE ANY MORE, NOR LAMENTATION, NOR
 DRUDGERY. FOR THE FIRST THINGS ARE GONE.

5. And He who sits upon the throne, said :—BEHOLD I
 MAKE ALL THINGS NEW. And he says :—WRITE FOR THESE
 WORDS ARE TRUSTWORTHY AND SURE.

6. And He said to me :—IT IS COME TO PASS. I AM
 THE ALPHA AND THE OMEGA, THE BEGINNING AND THE
 END. I WILL GIVE, TO HIM THAT IS ATHIRST, FREELY TO
 DRINK OF THE SPRING OF THE WATER OF THE LIFE. HE
 WHO OVERCOMES SHALL INHERIT THESE THINGS, AND I
 WILL BE HIS GOD, AND HE SHALL BE MY SON.

BUT FOR THE CRAVEN, AND FAITHLESS, AND DISGUST-
 ING, AND MURDERERS, AND FORNICATORS, AND POISONERS,
 AND IDOLATERS, AND ALL LIARS ; THEIR LOT IS IN THE
 LAKE THAT BURNS WITH FIRE AND BRIMSTONE, WHICH IS
 THE SECOND DEATH.

9. And there came one of the seven angels, that had the
 seven bowls full of the seven last plagues, and spoke with
 me, saying :—**Come. I will shew you the woman, the
 Bride of the Lamb.** And he carried me away in spirit to
 the top of a great and high mountain, and shewed me the
 holy city Jerusalem, descending out of heaven from God,
 having the glory of God, radiant like a stone most precious,
 like a jasper crystal. With a wall great and high, and twelve

gateways. And at the gateways twelve angels. And names written over, which are names of the twelve tribes of the sons of Israel. Towards the sunrising, three gates; and towards the North, three gates; and towards the South, three gates; and towards sunset, three gates. And the wall of the city had twelve foundation stones, and upon them twelve names of the twelve apostles of the Lamb.

15. AND HE WHO SPOKE WITH ME HAD A MEASURING REED OF GOLD, to measure the city, and its gateways, and its wall. And the city lies four-square; its length is the same as its breadth. And he measured the city with the reed, and it came to twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured its wall, a hundred and forty-four cubits. The measure of a man, that is of an angel.

18. And the structure of its wall was jasper. And the city was pure gold, like pure crystal. The foundation-stones of the wall of the city adorned with every precious stone. The first foundation stone, a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chryso-prase; the eleventh, a jacinth; the twelfth, an amethyst.

21. AND THE TWELVE GATEWAYS were twelve pearls; that is each one of the gateways was fashioned from a single pearl. And the street of the city was pure gold like transparent crystal.

22. AND I SAW NO SHRINE IN IT. For the Lord God, the Almighty is her shrine, and the Lamb. And the city has no need of the sun, nor of the moon to shine upon her;

for the glory of God illuminated her, and her lamp is the Lamb.

24. AND THE NATIONS shall walk by her light, and the kings of the earth bring their glory into her. And her gateways shall not be closed by day, for night shall not be there. And they shall bring the glory and the honour of the nations into her. And there shall never enter into her any thing common, nor any one who acts disgustingly or falsely; but only those entered in the Lamb's book of the life.

XXII. AND HE SHEWED ME A RIVER OF WATER OF LIFE, clear as crystal, issuing forth from the throne of God and of the Lamb. In the midst of its width, and on either side of the river, a tree of life, producing twelve fruits, yielding, month by month, each its fruit. And the leaves of the tree are for the healing of the nations, and there shall be no longer any curse. And the throne of God, and of the Lamb, shall be in her, and His slaves shall serve Him, and shall see His face, and His Name shall be upon their foreheads. And there shall be no night, neither any need of a lamp, nor of light, for the Lord God shall shine upon them, and they shall reign unto the ages whose days are æons.

6. And he said to me:—THESE WORDS ARE TRUSTWORTHY AND SURE. AND THE LORD, THE GOD OF THE SPIRITS OF THE PROPHETS, SENT HIS ANGEL, TO SHEW TO HIS SLAVES THINGS WHICH MUST BE IN THE NEAR FUTURE. AND BEHOLD I COME QUICKLY. BLESSED IS HE WHO WATCHES NARROWLY THE WORDS OF THE PROPHECY OF THIS BOOK.

8. And I, John, was hearing and seeing these things.

And when I heard, and when I saw, I fell down to worship before the feet of the angel that shewed me these things. And he says to me:—**See. Refrain. I am your fellow-slave, and of your brothers the prophets, and of those who watch narrowly the words of this book. Worship GOD.**


10. And he says to me:—**SEAL NOT THE WORDS OF THE PROPHECY OF THIS BOOK. THE SEASON IS NEAR. HE WHO DOES WRONG, LET HIM DO FURTHER WRONG. AND HE WHO IS FILTHY, LET HIM FURTHER DEFILE HIMSELF. AND LET THE RIGHTEOUS DO GREATER RIGHTEOUSNESS. AND LET THE SAINT INCREASE IN HOLINESS.**

12. **BEHOLD I COME QUICKLY. AND MY PAY IS WITH ME, TO RENDER TO EACH ACCORDING TO HIS WORK. I AM THE ALPHA AND THE OMEGA; FIRST AND LAST; THE BEGINNING AND THE END. BLESSED ARE THEY WHO WASH THEIR GARMENTS, THAT THEY MAY HAVE ACCESS TO THE TREE OF THE LIFE, AND MAY ENTER IN BY THE GATEWAYS INTO THE CITY. WITHOUT ARE THE DOGS, AND THE POISONERS, AND THE FORNICATORS, AND THE MURDERERS, AND THE IDOLATERS, AND EVERY ONE WHO LOVES AND MAKES FALSEHOOD. I JESUS SENT MY ANGEL TO TESTIFY THESE THINGS TO YOU, TO THE CHURCHES. I AM THE ROOT, AND THE DESCENDANT OF DAVID, THE SHINING STAR OF DAWN. AND THE SPIRIT AND THE BRIDE SAY:—COME. AND LET HIM THAT HEARS SAY:—COME. AND LET HIM THAT IS ATHIRST COME. WHOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.**

18. **I TESTIFY TO EVERY ONE WHO HEARS THE WORDS OF THE PROPHECY OF THIS BOOK. IF ANY ONE ADD TO**

THEM, GOD SHALL LAY UPON HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK. AND IF ANY ONE REMOVE AUGHT FROM THE WORDS OF THE BOOK OF THIS PROPHECY, GOD SHALL REMOVE HIS SHARE FROM THE TREE OF LIFE, AND FROM THE HOLY CITY, THAT ARE DESCRIBED IN THIS BOOK. HE WHO TESTIFIES THESE THINGS SAYS: VERILY I COME QUICKLY. Amen. Come, Lord Jesu.

The grace of the Lord Jesus be with all.



THE VEIL LIFTED.

PART II.

A man was famous according as he lifted up axes among the thick trees. But now they break down the carved work thereof at once with axes and hammers.

MURK.

And after Elihu ceased speaking, the Lord said to Job through hurricane and clouds—

WHO IS THIS that hides counsel¹ from **ME**, and keeps back words² in his heart, and thinks³ that **I** conceal? Gird thy loins⁴ like a **MAN**. **I** will ask of thee, and do thou answer Me.

WHERE WAST THOU when I was laying the foundations of the earth? Proclaim to Me thy sagacity if thou comprehendest. Who laid out its measures, if thou knowest? Or who stretched out the line upon it? On what have its sockets been made to sink?⁵ Or who is the mason that used the plummet and square upon it?⁶

When stars were born all my angels praised me with a loud voice.⁷ And I enclosed the sea with gates,⁸ when it

¹ Imagines that I lack resource.

² Thinks what he will not utter.

³ Compare Rom. i. 18-23.

⁴ Put away childishness, and answer Me as an equal. Compare 1 Cor. xiii. 9-11.

⁵ The Greek is rather: "To what have its eyelets been made fast." But Piazza Smyth appears to give the key to this passage when he says that the figure employed is the construction of the Great Pyramid.

⁶ Or perhaps, "Who is he that fitted the Cornerstone upon it." Either translation is possible and appropriate.

⁷ Silet una gens humana nec reddit ob terram gratias.

⁸ *Gates*. The gates of the earth are: 1st. Mountain passes. 2nd.

burst forth, issuing from its mother's womb. And I gave it garments of cloud and swathed it in a band of mist, and assigned it bounds, and set strongly barred gates about it, and said: Hitherto shalt thou come, and shalt not pass beyond, but in thyself shall thy waves dash themselves to pieces.

Or have I arranged the light of the dawn with reference to Thee?¹ But the Day-spring knows his place in the appointed order, to lay hold of the wings of the earth, to shake the impious out of it.

Or hast thou taken earth as clay, and moulded the living creature, and when it spoke² placed it upon the earth?

Hast thou taken away³ the light from the impious, or dashed to pieces the arm⁴ of the arrogant?

Hast thou come upon the spring of the sea? or walked in the tracks of the fathomless?

Are the gates of death opened to the fear of Thee? Or have the warders of Hades crouched down on seeing Thee?⁵

Hast thou perceived the breadth of the earth? Declare to me. How much is it?⁶

Isthmuses. 3rd. Straits. All three are included in the Greek word rendered *gates*. The Suez gate has been pierced with a channel for ships, but the sea remains barred. The bars of the Panama gate have as yet defied the attacks of man.

¹ *i.e.*, Are you the promised Messiah? The Light-bearer, or Morning-star, or Day-spring is a type of the Messiah. Compare Zech. vi. 12 (LXX.) Is. xiv. 12. See subsequent note, p. 56.

² *When it spoke, i.e.*, manifested life and individual consciousness.

³ Compare Rom. i. 18-23. "The right faith is that we worship." And if we worship not He hides the light.

⁴ Compare Daniel iv. and Acts xiii. 21-23.

⁵ Another manifest prophecy of the Messiah.

⁶ To this question Piazzi Smyth replies, reading off from the Great Pyramid, 2×10^7 cubits, each of 25 pyramid inches. Or 20,000,000 p. cubits = 500,000,000 p. inches = 500,500,000 British statute inches. And this lies within the limits of error of the science of the day.

On how much land does the light dwell?¹ And what is the extent of the place of darkness?

If thou would'st lead me to their bounds,² and if thou also understoodest their ways, then I should know that thou wert living at the time, and that the number of thy years is great.

And hast thou come upon the treasures of snow, or seen the treasures of hail?

Hast thou stored it against the hour³ of thine enemies, against the day of wars and battle?

Whence does the hoar frost come forth? Or whence is the south wind scattered abroad under heaven?

Or who prepared a course for the boisterous rain-storm, and a way for its uproar? So as to wet the earth where there is no man, the desert where man exists not at all? To feed the untamed⁴ and houseless, and to cause the young green shoot to spring up?

Who is the father of the rain? Or who has begotten the drops of dew? Is the ice born from the womb of anyone? Or the hoar frost in heaven, has anyone engendered it? Or does it descend like flowing water? Who made the impious fearful?

Has thou forged the bond of the Pleiades,⁵ and burst open the fort of Orion?

¹ See Piazzi Smyth's chart shewing the Great Pyramid marking the central point of the *land-surface* of the globe. But the question passes on to the quantity of the earth's surface illuminated at one time, which was probably an unanswerable enigma to Job.

² This paragraph carries the sublime enigma still further into regions as unknown to us as to Job himself, although we are aware that the earth is a ball, one half of which is illuminated and the other dark.

³ It would seem from this verse that the winter of 1890-91 was, in some sort, "the hour of God's enemies," at least over a great part of Europe and Asia, and even Africa.

⁴ *The untamed and houseless, e.g., the goat-stags of the rock, the deer, the wild ass, &c.*

⁵ *The bond of the Pleiades.* A picturesque writer has compared the Pleiades

Or wilt thou expound Mazouroth¹ in his season, and the evening star upon his hair,² wilt thou lead them?

Dost thou understand the turnings of heaven,³ or the coincidences of earthly life?

Wilt thou summon cloud with thy voice, and will it hear thee with fear of rushing water?⁴ Wilt thou send lightnings,⁵ and will they go? Will they say to thee, What is it?

And who gave to women the wisdom of the web, or their science of embroidery? Who is he that numbers clouds in wisdom, and spread the earth as a couch for heaven?⁶

And dust is poured out for the earth.⁷ I have set it as the pip on the die.

Wilt thou hunt prey for lions,⁸ or satisfy the souls of huge snakes? For they fear in their lairs, and sit lurking in the forests.

to "a group of fireflies in a silver net." Some such group of stars, or rather of magnificent suns, may be "The Father of the lights." James i. 16, 17.

¹ *Mazouroth*. Probably the twelve signs of the Zodiac.

² *Hair*. Obscure; perhaps used (like the Latin "coma," with reference to a star or comet) for bright rays, &c. Or it may allude to the appearance of Hesperus in his appointed spot in the Zodiac.

³ *The turnings of heaven* are still the delight and despair of astronomers, as the coincidences of earthly life of poets and romance-writers.

⁴ *i.e.*, Will it burst and fall in rain at your word?

⁵ The earth being man's inheritance it is conceivable that he will one day be able to do these things.

⁶ Or perhaps—"turned the vault of heaven upon (or over) the earth," *i.e.* as a builder turns the vaults of a cathedral roof over the nave. Both ideas are suggested by the Greek; but an allusion to the fruitfulness of the earth under the life-giving influences of the natural heavens seems implied.

⁷ This verse is very mysterious. Dust is doubtless as closely identified with the earth as the pip with the die on which it is engraved. But given the earth as a die to find the pip. For a possible answer see the note on the Great Pyramid at the end of this translation.

⁸ The Almighty now turns from the marvels of the physical universe to the animal creation, and seems to invite Job to share his own delight in these beautiful and marvellous works of His hands.

Or who prepared food for the raven? For his brood have cried to the Lord as they wander, seeking their food.

Knowest thou the season of birth of goat-stags of the rock?¹ Or hast thou guarded the throes of deer? Hast thou counted the number of their months of gestation, or loosed the pangs of their travail? Hast thou reared their young without fear,² or wilt thou dissipate their pangs? They will wean their fawns, they will be multiplied in birth; they will go forth and will not return to them.

Or who let go the wild ass free, and who loosed his bonds? I gave him the desert for his abode, and the salt land for his quarters. Laughing to scorn the crowds of the city, and not bearing the reproof of the tax-gatherer, he will reconnoitre mountains for his pasture, and he seeks after after every green thing.

Or will single-horn³ be willing to serve thee, or to lie down at thy manger? Wilt thou bind his yoke in traces? or will he plough thee furrows in the plain? Dost thou trust him because his strength is great? Wilt thou leave thy works to him? Wilt thou believe that he will render thee thy produce? Will he carry it into thy threshing floor?

The wing of the joyous, the bird of Paradise.⁴ Is the

¹ *Goat-stags of the rock.* Probably referring to *Ovis ammon*, *Ovis Poli*, and other huge creatures of the "roof of the world."

² *i.e.* Have you trained them to fearlessness.

³ Apparently referring to the rhinoceros. The Almighty asks Job if he would not like to have a tame rhinoceros to plough his land and bring in his harvest.

⁴ The meaning of this verse is obscure, all the birds mentioned are uncertain, the words used being transliterations from the Hebrew. It may probably be paraphrased somewhat thus:

The bird of paradise for delightful wing plumage;

The stork for affectionate care for her brood;

The ostrich for disregard of her chicks;

And all three for flight.

stork if she conceive like the ostrich? For she will lay her eggs into earth, and hatch them on a mound, and forgets that the foot will scatter them, and beasts of the field trample them. She is hardened against her brood just as if they did not belong to her, she labours in vain without fear, because the Almighty hath stilled for her the voice of wisdom, and hath not apportioned her the faculty of comprehension.

Upon occasion she will raise herself on high, she will laugh to scorn¹ the horse and his rider.

Or hast thou endowed the horse with mettle, and clothed his neck with terror?² Hast thou clothed him in armour, or inspired the glorious courage of his heart.³

He paws upon the ground, he prances, he rushes forth into the battle-plain in might. Meeting a king he laughs him to scorn, and he will not turn aside for cold steel. Upon his prancings dance the bow⁴ and the sword, and his anger spirits away the ground, and he will not obey till the trumpet sound. But at the blast of the trumpet he says, "Yoicks!"⁵ and snuffs the battle from afar, and bounds and screams with delight.

Does the hawk hover by thy science, having spread out

¹ Here we see the wing of the joyous, although the ostrich is incapable of flight proper.

² *Clothed his neck with terror?* This seems to have puzzled many, yet it appears to have a double applicability. 1. To the natural timidity of the horse in its wild state. 2. To the terror he in turn inspires when trained for use in war, to which allusion appears to be made in the comparison of the horse's neck to "the bended yew," *i.e.* to a bent bow, the bow being in those days much what the rifle is now.

³ The high spirit and courage of the war-horse when fully trained and armed are often mentioned by poets and romance writers, but the panoply here mentioned seems to be something in the natural, analogous to the spiritual armour mentioned by St. Paul. Eph. vi. 14-18, and 1 Thess. v. 8.

⁴ *The bow.* Of course the modern equivalent is the cavalry carbine.

⁵ *Yoicks.* Εὐγυε.. *Well done.* Used in cheering on dogs.

his wings, unmoved, looking down on the earth towards the south wind? Or is it by thy command that the eagle soars, or the vulture hatches her brood, and dwells, upon a secret point of rock? There she feels the need of fetching food. From afar her eyes search it out, and her chicks are stained with blood, and wherever carrion may be they find it out immediately.

Also the Lord God answered Job, and said: Will one pervert judgment with the skilful? He who dishonours God shall be brought to trial.

And Job answered and said to the Lord: Why am I any longer singled out and admonished (and charged with)¹ dishonouring the Lord? Why am I made to hear such things, I that am nothing? What answer should I give to these things? I will place my hand upon my mouth. Once have I spoken, but not a second time will I add to my words.

BUT THE LORD REPLIED AGAIN, and said to Job, out of the cloud: Not so! But gird like a man thy loins. I will ask of thee, and do thou answer Me. Do not reject being singled out by Me. Dost think that I transact business otherwise than as thou dost, or is thine object the manifestation of thine own righteousness?²

Hast thou an arm superior to the Lord, or a voice

¹ The words in brackets are supplied to supplement the sense. Job's speech consists of broken words, as if he were unable fully to express himself. In the translation these are somewhat filled out, whereby the terseness of the broken ejaculations is lost.

² Job can think of nothing but himself. He abhors himself in his own sight, and cannot forget his own unworthiness; consequently, in his reply, the first person singular appears frequently and emphatically. But the Almighty would have him forget himself and delight himself in his Maker without fear. Compare Ps. xxxvii. 1-9.

mightier¹ than His thunder? Take to thee majesty and power, clothe thyself with glory and honour. Send forth angels in wrath and humble the insolent. Extinguish² the arrogant. Wither³ the impious on the spot, and hide him⁴ with all his crew in the earth, and fill their faces with dishonour; and I will confess that thy right hand is able to save thee.

But rather behold⁵ the beasts beside thee, they eat grass as oxen.

See now! His strength is in his loins, and his might in the navel of his belly. He cocks a tail like a cypress tree, and his sinews are firmly knit. His ribs are ribs of brass, and the ridge of his back cast iron. He is the beginning of the plastic work of the Lord, made for the mockery of His angels.

Coming to the precipice of the mountain he made harmony to the four-footed dwellers in Tartarus. He lies down under all kinds of trees, beside the papyrus, the reeds, and the ox-cutter;⁶ and great trees are shaded by him along with young saplings and shoots of the forest. If a flood come he will take no notice of it. He is confident; for the Jordan

¹ Compare Ps. xxix. and Job xxxix. 1-4.

² *Extinguish*, or *quench*, i.e., make him take a back seat and glad to get it.

³ *Wither*. Or *make putrid*. Compare Numbers v. 11-31.

⁴ Compare the fate of Korah, Dathan, and Abiram, Numbers xvi.

⁵ Having shewn Job the futility of self-justification, and no doubt aroused his fear and awe, the Almighty proceeds to divert his mind to other things and engages Job in a game of "What is my thought like?"

Having secured his attention and allayed his fears by telling him he is going to talk about mere ruminants He gradually leads him on to listen to some of His marvels of grace and love to the sons of Adam.

⁶ *βοότρομος*. A water-plant not identified, but, from its name, having sharp saw-like edges which cut oxen, but are no inconvenience to the subject of this description.

will strike against his mouth¹ and run into it. He will take it in with his eye ; he will ensnare it and bore its nostril.²

Or wilt thou lead the dragon in a bridle,³ or fasten a halter about his nose ? Or wilt thou fix a ring in his nostril, or pierce his lip with an armlet ? Will he speak to thee with supplication, or with weak entreaties ? Will he make a covenant with thee ? Will thou take him for thy slave for ever ? Will one play with him as with a bird, or wilt thou bind him like a sparrow for a child ? Are the nations provisioned by him,⁴ or do the tribes of the Phœnicians⁵ divide him among themselves ?

Every swimming thing collected shall not carry off one skin of his tail, nor his head in sailors' ships.

Thou shalt place thine hand upon him, thou shalt remember the war that goes on inside him.⁶ Do no more.

¹ He will not be dismayed at an inundation, for he can drink the Jordan dry if it should suit his purpose to do so.

² ἐνσκολιένομαι : intorqueo, laqueo capio (Schleusner). *Bore its nostril, i.e.* as a man does to an ox, that he may lead it and subdue it to his own use.

³ This verse is difficult to translate. Perhaps it might be rendered, or rather paraphrased thus:—Will you catch the sea-serpent with a hook and play him like a salmon, or is he to be taken with a bait like a fish?—the deduction being that if Job cannot serve the sea-serpent in this way, still less can he subdue the Almighty to his will with assiduous worship and offerings—see Job i. 5. No ! Job is putting things the wrong way about. He must be the fish, and submit to be caught. See Matt. iv. 19, Mc. i. 17.

⁴ *i.e.* Is he caught and salted down as provisions for the nations, as cod, herrings, &c., are ? But see Ps. lxxiv. 14.

⁵ The Phœnicians were a seafaring nation, the fishermen, sailors, and traders of the Mediterranean.

⁶ ἐν σώματι αὐτοῦ, inside his body—apparently referring to his great teeth and powerful digestive apparatus. Indeed one is almost tempted to think it once read ἐν στόματι αὐτοῦ, *i.e.*, inside his mouth.

That this parable is as fresh now as in Job's time may be gathered from these lines from *Punch*, descriptive of Napoleon III.—

“A very deep fish, and a very bold swimmer,

Many snares for this pike had been set.

Heaven knows the contempt he now had for a trimmer,

And how lightly he broke through a net.”

Hast thou not seen him,¹ nor been astonished at My words ? Art not afraid because thou hast prepared thyself against Me ? For who is he that will stand against Me ? Or who shall resist Me and remain alive ? Is not all mine which is under heaven ? I will not be silent on his account, nor because of the word of his power. He shall pity his equal. Who will uncover the face of his garment, or penetrate the folds of his breast-plate ? Who will open the doors of his face ? In the circle of his teeth is terror. His belly—brazen shields, and his ligament like the emery stone. They cleave one to another, and the spirit cannot tell him all through.

A man shall cleave unto his brother ; they hold together, and shall not be dragged asunder. In his sneezing light shines forth, and his eyes have the appearance of the Day-spring.³ Out of his mouth go forth as it were burning torches, and they are shot forth like watch-fires.

From his nostrils goeth forth smoke as from a furnace burning with fire of coals. His breath—coals ; and a flame goeth out of his mouth. In his neck dwelleth might, and before him destruction⁴ fleeth away. The fleshs of his body are cemented together, he pours down⁵ anointing upon it, it

¹ Apparently meaning :—Had Job grasped the solution of the enigma.

² Here the parable is dropt. Compare Rom. viii. 38, 39.

³ *The Day-spring*. The same word is used in Job. xxxviii. 12, and Is. xiv. 12, where it is rendered *Lucifer* in A.V. Other allusions to the same type appear implied in 2 Pet. i. 19, where φωσφόρος, the Greek equivalent of *Lucifer* (= *Light-bearer*) occurs ; in James i. 17 as "*the Father of the lights.*" Also in the word 'Ανατολή. Lc. i. 78 rendered *Day-spring* in A.V. And in Zech. iii. 8 where LXX. has 'Ανατολή and A.V. BRANCH.

⁴ If any doubt remained as to the subject of this sublime prophecy it is removed here. There is only One Saviour before whom destruction flees away.

⁵ *Pours down*. Compare Acts ii. 33, where the same Greek word occurs, rendered *shed forth* in A.V.

shall not be shaken. His heart is fixed like a stone,¹ and standeth firm as an anvil.

When he turns, woe betide the four-footed beasts² that leap upon the earth. If a plump of spears should meet him they will accomplish nothing. Why mention the spear and breastplate? For he esteemeth iron as chaff, and brass as rotten wood, a brazen bow shall not wound him. A balista³ he esteems as grass, bullets⁴ he counts as chaff, and he laughs to scorn the fire and shock of artillery.

His couch⁵—sharp nails; and all the gold of the sea is with him unspeakable mud,⁶ he maketh the abyss to boil like a copper cauldron. He counteth the sea as a salve-box, and the nethermost hell⁷ as a prisoner of war; he reckoned the abyss⁸ as a covered walk.

There is nothing on earth like him, made to be mocked at

¹ *Like a stone.* Again, St. Peter (whose name might be Anglicised into *Livingstone*) supplies the key. See 1 Pet. v. 10.

² *Beasts* are prophetic symbols of earthly kingdoms. See Daniel vii. Rev. xiii and xvii.

³ *A balista.* The *πετροβόλος* was an engine for throwing stones. Polybius 9.41.8 mentions one that threw stones of a talent weight, say an eighty-pounder—or at least a fifty-six pounder.

⁴ *Bullets.* This seems the intention here, though of course there is no Greek word for rifle-bullets. The word generally means ancles—from the round ancle bone. So the intention may be. "He counts men's ancles as straw, and laughs to scorn the fire and fuss of the locomotive." Compare Ps. cxlvii. 10.

⁵ *His couch.* The Son of Man hath not where to lay his head. *Sharp nails*; a manifest prophecy of the crucifixion. Compare such expressions as "*Ods splutter her nails*," a euphemism for "God's blood and his nails." *Zooks!* or *Gadzooks!* = His hooks! or God's hooks! *Zounds!* = His wounds!

⁶ *Unspeakable mud.* Compare Philip ii. 6-11, Revised Version. Also Philip iii. 8.

⁷ *The nethermost hell.* Literally *Tartarus of the abyss, i.e.,* the lowest depths of Hades.

⁸ A manifest prophecy of the descent of Christ into Hades.

by my angels.¹ He beholds every height; and he is king also of all that inhabits the waters.

And Job replied and said to the Lord:—I know that Thou canst do all things, and that there is no impossibility for Thee. For who is he that hides counsel from Thee, and, abstaining from speech, thinketh that Thou concealest? Or who will declare² to me things that I knew not, great things and wonderful, that I gave no attention to? Hear me, Oh! Lord,³ and let me too speak. I will ask of Thee, and do Thou teach me. Before this I heard Thy fame with my ear; but now my eye hath seen Thee.⁴ Wherefore I held myself as

¹ We are not without some indications that it was not only the scorn of *men* that Our Redeemer endured for our sakes. And when we reflect on the truth declared in Ps. viii. 5, and quoted in Heb. ii. 7, as well as the further revelation of Heb. ii. 5, we shall see that this is natural, and it will give us some conception of the possible meaning of the Archangel's speech to Daniel (x. 13 and x. 20—xi. 1.). And, indeed, Daniel's account of his intercourse with the mighty Heaven-abiders who were sent to him throws considerable light on this passage. In sober earnest, and above all without irreverence, we may well conceive that the heavenly host regarded the incarnation, and all its accompanying suffering and humiliation, somewhat as Cæsar did Mark Antony's conduct in Egypt. See Shakespeare's "Antony and Cleopatra," Act I., Scene IV.

² Compare Peter's words. "Lord, to whom shall we go? Thou hast the words of eternal life." John vi. 68.

³ Here at last we see the end and object of all that Job endured. Before his affliction he worshipped a God whom he knew not, and the slanderer could say, with some show of reason: "Doth Job serve God for naught?" Here, at last, we see the misunderstanding that arose in the garden of Eden between the Divine Creator and him whom He made in His own image, done away. Job no longer seeks, as it were, to hide himself in the trees of the garden, or to find excuses for his conduct, and throw the responsibility off his own shoulders. He has learned to know something of the Divine Love that passes knowledge. His heart can at last meditate Divine terror and not be afraid. Compare Ps. cxix. 65-72.

⁴ Compare Our Lord's frequent saying: "He that hath ears to hear let him hear," and that other saying: "Let them alone, they be blind leaders of the blind."

naught, and was melted;¹ and I accounted myself as earth and ashes.

And it befell, after the Lord had spoken all these words to Job, that the Lord said to Eliphaz the Temanite :—Thou hast sinned, thou and thy two friends, for you have spoken nothing sincere,² like my worshipper Job. And now take seven calves and seven rams, and go to Job my worshipper, and he shall make an offering on your behalf, and Job my worshipper shall beseech Me concerning you, for if not I will accept his presence;³ for if it had not been for him I should have destroyed you, for you uttered nothing sincere like Job my worshipper.

¹ *Was melted.* Compare Daniel viii. 15-18; also Daniel x.


² ἀληθής; *unconcealed* and so *open, true*, as opposite to *false, apparent*. Of persons, *open, truthful, frank, honest*. It would appear that Eliphaz and his friends had failed, or missed the mark, in God's sight, not from lack of knowledge or discernment, but from lack of sincerity of purpose. Job is a great contrast, for if in the extremity of his sufferings his heart was alienated in any degree from God, or if wayward and unruly thoughts entered his heart—and we may be sure the Slanderer suggested them—he, at least, had the wisdom to know they were foolish and wrong, and to abstain from uttering them.

³ *Accept his presence*; or as the same idea is translated in A.V. Acts x. 34. "*I will respect his person.*" The opening words of St. Peter's speech form the comment on this book of Job.

THE GREAT PYRAMID.

SOME REASONS FOR BELIEVING IT TO BE OF DIVINE ORIGIN.

Nec Deus intersit nisi dignus Vindice nodus.



The assumption, that allusions are made in Holy Writ to the Great Pyramid, appears to call for some explanation of the subject for those to whom the idea is new or associated with untenable theories.

1. IT IS A MASTERPIECE OF CONSTRUCTION, and, unlike all human masterpieces, was not reached by gradual steps. Grecian temples were elaborated from early efforts in wood. Gothic architecture gradually reached its best efforts by successive steps from humble beginnings. But the Great Pyramid was the first ever built, and those that followed it show by their proportions that their architects knew nothing of the sublime nature of the building they attempted to copy.

2. Moreover the choice of materials was unsurpassable, so that the casing stones, notwithstanding all that spoilers have done, have yet retained and transmitted to us the exact angle of slope of the sides, which enables us to state with certainty that the height of the pyramid was precisely the radius of a circle having the same perimeter as its square base; thus giving the relation of the diameter to the circum-

ference of a circle now commonly denoted by the symbol $\pi = 3.14159$, &c.

On the other hand, in the interior of the pyramid, where hardness and durability were required, granite was used—and porphyry for the coffer—whereby the dimensions of the interior have been retained and handed down for measurement in our day, when first science has any chance of appreciating them, the granite being there protected from the destructive influence of weather, and especially from change of temperature.

3. That this was not done by the superior knowledge and skill of Egyptian contemporary science is shown by the fact, that in the third, or coloured pyramid, granite casing stones were used, at far greater expense and toil—and with what result? What did the builders gain thereby? “Lasting power is,” says Piazzi Smyth, “the general idea; because granite is so proverbially hard. But, alas! granite, besides being hard, is also so very brittle, on account chiefly of its tricrystallisation, and is so largely expansible by heat, that under the influence of a hot sun by day and cold by night, it loosens and crushes minutely the materials of its own surface to little pieces, film by film, and age after age—until now, after 3,000 years, those hard granitic casing-stones of the third Pyramid are rounded, along their edges, into pudding-shapes, which can hardly indicate the angle they were originally bevelled to, within a handful of degrees. Yet the softer, and fair, white limestone, which was chosen of old for the casing of the Great Pyramid, and which was begun to be exposed to the weather before the third Pyramid or its builders were born, has, joined to that softness, so much tenacity, smallness of heat expansion, and strong tendency

to varnish itself with a brownish iron oxide of exudation, that it has in some instances preserved the original angle of the casing stones within a minute of a degree, and their original surface within the hundredth of an inch." (Piazzi Smyth, "Our Inheritance in the Great Pyramid.")

4. THE CASING-STONES OF THE GREAT PYRAMID THEREFORE SHEW TRANSCENDENT KNOWLEDGE IN TWO DIRECTIONS.

- (a) In the material chosen, so admirably adapted for the purpose in hand.
- (b) In the mathematical proportions of the pyramid, which their durability has preserved so accurately for us; *i.e.* the proportion of height to base-side—a proportion ruled by the relation of the diameter to the circumference of a circle; and not exhibited by any other pyramid.

5. NEXT THE GEOGRAPHICAL POSITION IS UNIQUE AND REMARKABLE.—It is in a singular position as regards latitude, being distant 30° from the equator, and 60° from the North Pole of the earth.¹ And this is shown to be intentional, because it is at the extreme northern edge of the rocky plateau on which it was built, while the builders protected the rock-face from further denudation by throwing there the chips which resulted from the masons' work they were doing.

6. Moreover the parallel of latitude passing through the Great Pyramid passes through more land than any other.

7. And the great circle passing through the Great

¹ Which circle of latitude divides the Northern hemisphere into two equal parts as regards area, the area of globe surface between the equator and 30° N. latitude being equal to the area between that circle and the North Pole.

Pyramid, passes in the Eastern hemisphere through more land than any other meridian of longitude, while in the Western hemisphere it hardly touches land, lying as it does in the Pacific Ocean. Accordingly it is well adapted for use as a universal zero of longitude, a fact which led Commodore Whiting of the U.S. Navy to propose its use for this purpose.

8. Besides standing at the intersection of these two important lines, it is also at the geographical centre of the land surface of the globe. SO THAT THE GREAT PYRAMID IS REALLY, PHYSICALLY, AND GEOGRAPHICALLY THE HUB OR CENTRAL BOSS OF THE LAND-SURFACE OF THE EARTH.

9. But not only was the Pyramid carefully placed in this position, but THE SITE WAS PREPARED FOR IT BY THE HAND OF THE ALMIGHTY. This can hardly need demonstration for those who believe that all things are over-ruled by an Omniscient and Omnipotent Creator. Yet He has not left us without distinct intimation that it was so. For instance we are told (Ps. cxxxv. 6), "Whatsoever the Lord pleased,¹ that did he, in heaven, and in earth, in the seas, and in all deep places." And immediately follows mention of the atmospheric agencies by which the land surface has been worn and shaped—as all geologists agree—to its present form. And this agrees exactly with the earlier verses of Job xxxviii. Indeed it is obvious, on a little consideration, that we have here three coincidences.

- (a) The coincidence of the 30th parallel of latitude with the circle of latitude passing through more land than any other.

¹ Compare Ps. cxv. 3. But Our God is in the heavens; He hath done whatsoever He hath pleased.

- (b) The intersection of this parallel of latitude and the corresponding circle of longitude, with the physical centre of the land surface of the globe.
- (c) The spot of these two coincidences with a rock foundation, raised above the sea, and admirably adapted for the site of this remarkable structure; and, it may be added, at a level which, in other respects, gives facilities and coincidences into which it is impossible to enter here.
- (d) To these may be added the fertile Nile delta, which forms the quadrant of a circle with the site thus prepared at its angle; a piece of land always producing abundant crops with little toil, so that there was always there a redundancy of labour, which could be provided in no other way without a rainfall, which would be destructive in the course of centuries to such exactitude of figure as was here sought and obtained. Thus the rainless climate of Egypt, surrounded by desert, combined with great facilities of cultivation, shows a still further coincidence of conditions, necessary and provided, for the construction of such a work, and for its endurance through centuries and milliads (to coin a word) without appreciable injury from natural causes.¹

¹ The writer hesitates to adduce in support of this statement Ps. xxiv. 2, which, as it stand in our English version, seems to have little depth of meaning. Yet he cannot but mention what appears to have been the original sense of the inspired writer, **For he laid its foundations in the seas,**

- (e) To these must be added yet a fifth in the provision of materials so admirably adapted for its construction.

10. BUT MANY FIND A DIFFICULTY IN BELIEVING IN THE PRODUCTION OF SUCH A BUILDING BY INSPIRATION. This, however, need present no difficulty, for the Almighty lacks not resource, and often works by men's hands when they least imagine it (compare Acts iv. 5-31, especially vv. 27, 28). It is quite possible, therefore, that some of the objectors whom Piazzi Smyth mentions in his tenth chapter (see "Our Inheritance in the Great Pyramid." Wm. Isbister, 1880.) may have been quite right, and that "The Egyptians built the Great Pyramid at the time and in the manner they did, merely because they could not help it: it was the only way that occurred to them to build it; there was no purpose in it, and there was no thinking spent upon it." As far as the Egyptians employed upon its construction were concerned, this is probably—nay, almost undoubtedly—true, just as it is true that the rock was formed for its foundation at the proper place, and was cut away by terrestrial agencies to the north, just far enough, and no further, and the Nile delta formed in the quadrant so excavated to supply abundant labour—all without any thought or mental effort whatever on the part of the Nile that formed the delta, or the atmospheric and tellurian forces which cut away the rock where the delta was to be formed. Nay, further, if it could be shown that no one concerned in its con-

and carved out its surface with the rivers. Whether however this was originally written or not—and the text of Scripture has undoubtedly suffered in places during the lapse of time as the Pyramid itself has done—it is most certainly and undeniably true.

struction had any idea of the mathematical and other truths embodied in the structure, and even that they had completely different ideas and intentions, the question would be in no way affected ; for, when the Almighty works, He can, as we have seen, find motives which shall induce men to do what He wants done, when and how He wills, without any intelligent or conscious co-operation on their part.

11. And indeed if it were shown absolutely, and proved to demonstration, that the builders knew nothing of the mathematical and other truths embodied in the structure, this would only show more conclusively than ever that their labour was dictated by a higher intelligence than any that appeared to be concerned, and that unseen and eternal truths were embodied in the structure by a Master builder indeed —by One who has no temptation, like less skilled workmen, to find fault with his tools, but was capable of turning out most marvellous work by means of instruments utterly despicable in all, save the mere mechanical skill and the command of labour, which He utilised unknown to them for the working out of His own ideas in solid stone with such exactness and in so efficient and durable a manner.

12. The proportion of height to base side has been noticed already. A further point may be found in the careful arrangement of the direction of the sides of the square base, north, south, east, and west. In order to appreciate the feat performed in this way, let any engineer consider how much trouble would be involved in laying down such a square correctly to four and a half minutes¹ in direction ; and, further,

¹ Piazzi Smyth states that he found this difference in the orientation of the Pyramid, but he shows good reason for thinking that the deviation was intentional, and not mere error of alignment.

let him consider how he would set to work to mark out that square so efficiently that his work should remain and be tested forty centuries after.

13. Or if any one, not an engineer, wishes to appreciate the difficulty of the feat, let him examine the successive attempts of modern measurers, some of them skilled in science and measurement, to measure correctly the lengths of the sides and their direction, or even the dimensions of the coffer in the King's chamber.

14. Another point which may be considered here is the Scriptural symbol of the HEAD-STONE OF THE CORNER. A symbol which in a pyramid, capped, as such a structure would always be, by one huge stone, a model in miniature of the pyramid itself has all the characteristics necessary to make the symbol a worthy, dignified and appropriate one in the context of the different passages in which it occurs; but to which it is difficult to assign any adequate meaning in any other building, ancient or modern.

15. Much has been said already without any reference to the exact size of the structure, or the measures of its parts. But such a structure could not be designed without reference to some standard of length, and certainly could not be executed without constant and most careful measurements. In any large engineer's shop of the present day, every applicant for employment must possess a *correct two-foot rule*, and no structure can be produced without the use of some standard measuring rod, to which all employed upon it must make constant reference, either directly or by means of copies carefully compared with it. It is not indeed necessary, though it is usual, for the workmen to use the same standard of length as the designer; so that an English

engineer might design a structure in feet and inches, which might afterwards be translated into metres and decimals and made by French workmen using the metrical system and rules graduated accordingly. In such a case however the English standard would still be evident, in the proportions of the structure, to any engineer who should examine its dimensions with care.

16. Now the measures made by Piazzzi Smyth, show strong reasons for concluding, that whatever standard of length the builders may have used in constructing it, the dimensions of the Great Pyramid were designed in cubits each of twenty-five inches, not very different therefore in length to our common two-foot rule. The exact length of the pyramid cubit was 25.025 British statute inches or one ten-millionth of the earth's polar radius, or semi-axis of rotation. This cubit being divided into twenty-five parts gives the pyramid inch, which is just a shade longer than the British statute inch, being 1.001 British inches.

17. Assuming this, as the reasons for believing it are too many and intricate to be stated here, we have the following singular and startling facts :—

(a) The polar diameter of the earth, *i.e.* the axis of rotation = 20,000,000 cubits = 500,000,000 inches. Consequently the polar radius of the earth = 10^7 cubits = $10 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10$ cubits.

(b) The perimeter of the base of the Pyramid = the circumference of the circle struck with the height of the Pyramid as radius = 36524.2 pyramid inches, thus giving length of the year to a scale

- of 100 inches to a day, or the length of each side in cubits = the number of days in the year.
- (c) Next, the radius of this circle being multiplied by 10^9 —a number indicated by pyramid symbology in a way which it would take too long to explain—gives the distance of the sun from the earth, or the mean radius of the orbit in which the earth travels, namely, 91,840,000 British statute miles, nearly. In other words, not only was the Great Pyramid built for the earth, but the distance of the earth from the sun was arranged so that it was capable of being expressed by means of the Great Pyramid in this way, for it is evident that the angle of slope and base-side being fixed with reference to other considerations, the sun distance could not be symbolised in this way if the earth's orbit were greater or less. To these may be added the following, which if science is at present unable to entirely confirm, at least it must confess that they are correct within the limits of error, unfortunately wide, within which it can at present determine them.
- (d) Earth's mean density = 5.7 times the density of water.
- (e) The mass of the whole earth = the mass of the Great Pyramid $\times 10^{15}$.

18. It is impossible, however, to enter into the huge subject of the Pyramid metrology. Suffice it to say that the measures whose archetypes are found therein are not an outlandish system difficult to comprehend or use, but such as are in common use among men, of which three examples

only can be given here, thus : The pyramid inch, acre, and quarter (capacity measure = 8 bushels) are almost identical with the English measures of the same name, which only require a small correction in order to tally exactly with the earth commensurable and catholic system of weights and measures indicated in the Great Pyramid. Further and most interesting details may be found in books devoted to the subject, mixed, it is true, with human ideas and theories which will not always bear examination, but easily to be distinguished from such by a careful reader. The object of the present paper is to give some reasons for the idea mentioned, that allusions to the Great Pyramid are really found in Scripture, and especially that it is alluded to in Job xxxviii. 38, in the words : “Dust is poured out for the earth. *I have set it as the pip on the die.*”

19. Recapitulating then we have seen :

1. That the height of the Pyramid is the radius of a circle having the same perimeter as its base, so giving the value of $\pi = 3.14159$ nearly.
2. That the height of the Pyramid stands for the radius of the earth's orbit, being proportional to the mean distance of the sun from the earth in the ratio of $1 : 10^9$, which ratio is also indicated by other properties of the Pyramid itself.
3. That the perimeter of the square base indicates the length of the year, or the period of the earth's journey round the sun to a scale of 100 inches to a day, while each side of the same base gives the same number (365.24 nearly) in pyramid cubits.
4. We have also seen that the pyramid cubit, the length of which is indicated in many ways

throughout the pyramid (indeed in one place both the inch and the cubit are displayed for measurement, together with the capacity of the pyramid pint and quarter, and the value of $\pi = 3.14159$ nearly, all collected together) stands for the polar radius of the earth, being proportional to it in the ratio of $1 : 10^7$, and consequently that two cubits, or 50 inches measure the polar diameter, or breadth, of the earth in the same proportion.

5. That the mean density of the earth, denoted by the number 5.7, is given by the Pyramid, though no attempt has been made here to indicate how, for which reference must be made to books on the subject.
6. That the whole structure of the Pyramid is a measure of the mass of the earth, being related to it in the proportion of $1 : 10^{15}$ or $1 : 10^5 \times 3$.

20. The subject of these facts, the way they are indicated, and the numerous coincidences and commensurabilities between the earth and the Pyramid, as well as the intricate relations of the different parts of the Pyramid itself, are matter for a large book devoted to nothing else, or indeed for several large books. It is important however to remind the reader that these things are, if they exist at all, solid realities of the hardest and most intractable kind. The reproach of visionary theorising, which has been cast so often in the teeth of those who bring them to the notice of mankind, is childish and untenable in the extreme. Either they exist, or they do not exist. On that point, if science speaks at all, her voice will only be uncertain because of the imperfect knowledge she has of the thing monumentalised. The

Great Pyramid is there and is within the powers of human measurement—has indeed been subjected to it with no little patience and care. The length of the earth's polar axis, the distance of the sun, the mean density of the earth and its mass—these are things to which science can only gradually approach. In speaking of them therefore, a certain modesty will become men of science.¹ Let them come forward boldly, and speak without fear if they can show that the statements made concerning them are incorrect. If they cannot do that they will, if they are wise, at least be silent, and not rail at those who state their existence as visionary and unpractical, lest they recall the well-known policy of an attorney, who having no case, is reduced to abusing the counsel for the other side.

The following example of the calculations involved is given for reference and comparison with astronomical results, together with some remarks on the subject of the masses of the earth and of the Pyramid.

$$\begin{array}{rcl}
 \text{Original height of Pyramid} & = & H. \\
 \text{Mean distance of the sun} & = & H \times 10^9. \\
 H & = & 5813.01 \text{ pyr. inches} \\
 \text{Log. } H & = & 3.7644010 \\
 \text{Log. } 10^9 & = & 9 \\
 & & \text{-----} \\
 \text{Log. Sun distance} & = & 12.7644010 \text{ log. pyr. inches} \\
 \text{Add log. } 1.001 & = & 0.0004341 \\
 & & \text{-----} \\
 & & 12.7648351 \text{ log. English inches}
 \end{array}$$

¹ The writer begs to offer here an apology to men of science. So far as he knows those who have attacked, or attempted to bring discredit on the facts stated here, are NOT "men of science" in any true sense of the term, but rather men who prefer to shirk the task of considering the subject altogether.

$$\begin{array}{r}
 12.7648351 \text{ log. English inches} \\
 \text{Deduct log. 12} \quad = \quad \underline{1.0791812} \\
 11.6856539 = \text{log. English feet.} \\
 \text{Deduct log. 5280} \quad = \quad \underline{3.7226339} \\
 7.9630200 = \text{log. English miles.} \\
 \text{Sun distance or } H \times 10^9 = 91,837,500 \text{ British statute} \\
 \text{miles nearly.}^1
 \end{array}$$

Concerning the proportion of the relative masses of the earth and the Pyramid, Piazzzi Smyth gives a calculation which, while showing that the proportion is nearly that stated, and that the relation is aimed at, yet gives the mass of the Pyramid slightly too large.

It will be noted however :

- 1st. That he has made no deduction for the internal passages, and that the great height of the grand gallery appears to have some reason not wholly architectural or otherwise symbolical.
- 2nd. That for this calculation a very careful determination of the specific gravity of the materials used is needed, for which purpose it would be necessary to get carefully selected specimens from the interior of the Pyramid, to varnish them with some waterproof varnish, permitting this varnish to set inside the Pyramid; and then and there to determine carefully the solid content of each, and its weight in water and in air without removing them from the interior of the Pyramid.

¹ The sun-distance is given separately and independently also in terms of the earth's polar axis.

BETHSAIDA.

A GIFT¹ OF THE WORD OF THE LORD TO ISRAEL, IN THE HAND OF HIS ANGEL. SEE THAT YOU LAY IT TO HEART.

I loved you, saith the Lord, and you say :—Wherein didst Thou love us?

Was not Esau brother to Jacob, saith the Lord; and I loved Jacob, and hated Esau, and arranged his bounds to get rid of him, and his inheritance unto gifts of the wilderness? Therefore he will say :—Idumœa is blasted. Let us turn back, and let us occupy again, and build in, the waste places.

THUS SAITH THE LORD, THE ALMIGHTY :—They shall build, and I will overthrow; and they shall be called, ‘ Bounds of lawlessness,’ ‘ A people against whom the Lord stands ever prepared.’ And your eyes shall see it. And you shall say :—The Lord is exalted throughout² the borders of Israel.

A son glorifies his father, and a slave his lord; and if I am a father where is My glory? And if I am a lord, where

¹ A GIFT. Literally *a thing received*, *i.e.*, Anglicé *a gift*, for what is received must be given if it be not bought.

² *Throughout* the borders of Israel. *ὑπεράνω*, *over, above*. Apparently, the intention is that, the Lord shall be exalted *above*, and extolled *throughout*, the borders of Israel,

is My reverence?¹ saith the Lord, the Almighty. You My priests are the men who slight My name. And you say:—Wherein did we slight Thy Name? In bringing to My holy place² polluted loaves. And you said:—Wherein did we pollute them? By saying: The table of the Lord is polluted, and you mock at that which is placed upon it. For if you bring the blind for offerings, is it not evil?³ And if you bring the lame or the sickly, is it not evil? Take it now to him who is your ruler. Will he receive you? Will he permit you to approach him?⁴ saith the Lord, the Almighty.

And now, propitiate the face of your God, and make prayer to Him.⁵ In your hands have these things been found. Shall I permit you to approach Me?⁶ saith the Lord, the Almighty. Therefore, the doors shall be shut in your face, and My altar shall not be kindled gratis.⁷ My will is among

¹ *My reverence.* Literally, *my fear*—i.e. your fear of me. But in English *my fear* would mean, *the fear I feel*.

² *My holy place.* θυσιαστήριον means *a place of offering, an altar*. The LXX use the word both for the brasen altar and for the altar of incense. Here, as in some other places, it manifestly means *the holy place*, which contained both the altar of incense and the table of shew-bread.

³ It would seem that they had quite forgotten that their God is a LIVING GOD, and a JEALOUS GOD; and made their offerings in a spirit of superstition and forgetfulness of HIM.

⁴ *Will he permit you to approach him?* Literally, *will he accept your face*. The same expression frequently recurs, e.g., in a slightly different form in Acts x. 34, where it is well rendered by "*Respecter of persons*" in A. V.

⁵ *Make prayer to Him.* δέουμαι; *to stand in need of; be in want*. It is not so much the act of prayer as the spirit of poverty, that is enjoined here. The making of prayer, and the presentation of offerings *without the spirit of poverty*, is the very sin of which God here accuses His people. *In your hands have these things been found, i.e., the blind and the lame brought for sacrifice.*

⁶ *Shall I permit you to approach Me, or respect your person.* See previous note.

⁷ *My altar shall not be kindled gratis.* ἀνάπτω; *to bind, make fast to. Also to light, kindle. Also to hang up as an offering; as was done in heathen temples.* Compare Ps. cxviii. 27. "Bind the sacrifice with cords, even unto

you, saith the Lord, the Almighty, and I will not receive an offering at your hands. For from the rising of the sun to his setting My name has been glorified among the nations, and in every place incense is offered to My Name and a pure offering.¹ For My Name is great among the nations, saith the Lord, the Almighty, but you profane it when you say: The table of the Lord is polluted, and His bread which is offered upon it is a thing of naught. And you say: These things are the outcome of distress; whereas I blew these things out,² saith the Lord, the Almighty, and you brought in your plunder, both the lame and the distressed. And if you do bring an offering, shall I receive such things as these at your hands? saith the Lord, the Almighty. And he is cursed that was able,³ and there was a male in his flock, and his prayer

the horns of the altar," and context. Also II. Sam. xxiv. 24. "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The same incident is recorded again I. Chron. xxi. 24. Compare also the conduct of Abraham, Gen. xiv. 18-24, and the power of his intercession Gen. xviii. See also Gen. xxii. 15-18, and xxiii. 3-19, for other specimens of the character and conduct of him who was called "the friend of God" and "the father of the faithful."

¹ *A pure offering.* Or perhaps better, and quite literally, a *clean* offering. But it must be remembered that the offerers here spoken of are not God's peculiar people. If they were, *clean* would certainly be the right word; for a *pure offering* is in English something which is an offering and nothing else, and the offerings of God's people cannot answer this description, for all their offerings, to be acceptable, must be acts of humble and joyful obedience. The key to the understanding of this passage is to be found in Deut. xxxii. 21. Allusion seems to be intended to such acts as that of Balak, king of the Moabites, who in his need sent to the prophet of the Almighty, in ignorance of the fact that HE was the GOD OF ISRAEL. But see subsequent remarks on the whole prophecy.

² *I blew these things out.* ἐκφυσάω means to *blow out* or *puff out*—of an elephant spouting water, &c. Apparently the meaning is "I sent these evils upon you because of your transgressions."—Shall there be evil in the city and the Lord hath not done it? Amcs iii. 6.

³ *Able.* δυνατός; *strong, mighty*, especially in body, *able-bodied*.

upon him, and he offers a cripple to the Lord. For I am a great KING, saith the Lord, the Almighty, and My Name is notable among the nations.

And now this is My injunction upon you, ye priests. If you listen not, and if you set not your hearts to give glory to My Name, saith the Lord, the Almighty, I will also send forth upon you the curse, and I will imprecate a curse upon your blessing, and will curse it, and I will scatter your blessing to the winds,¹ and it shall not exist among you, because you lay it not to heart. Behold I mark off to you the shoulder,² and I will scatter dung upon your faces, dung from your feasts,³ and I will catch you in it and take you, and you shall discover that I sent forth this injunction upon you for the maintenance of my covenant with the Levites,⁴ saith the Lord, the Almighty.

My covenant of life and peace was with him, and I gave it to him to fear me in fear,⁵ to equip himself from before My

¹ *To the winds.* There is no mention of *winds* in the text, the expression is used as a customary phrase for *to scatter thoroughly*.

² ἀφορίζω. *To mark off by boundaries*—of land. But ἀφόρισμα, *that which is set apart, or marked off*, is used in LXX for the *wave offering*. Compare Ex. xxix. 24, where both words occur.

³ Apparently the meaning is that they shall be overwhelmed in the offer of their unacceptable sacrifices, which they presumptuously offer in such wise as to disgust the Almighty.

⁴ *For the maintenance of my covenant.* The sacrifices under the law were ordained by God as a means of communication between Him and his people, a means whereby they might approach Him, with confession of sin, and receive absolution, and thereby be delivered from the load of guilt and be assured of His favour. But they had ceased to be burdened by their sins, or to value the favour of the Almighty, and yielded a grudging and unintelligent obedience to the external law, to the letter that killeth.

⁵ In that fear of the Lord which is the beginning of wisdom, and which should have restrained him from presumptuous conduct like that described. *To equip himself.* Apparently meaning that from the worship and reverence of the Holy Name of the Almighty, he should be furnished and equipped both for defence and attack.

Name. A law of truth was in his mouth, and no offence was in his lips.¹ In peace he guided aright, walking with me, and turned many from iniquity. For a priest's lips shall guard knowledge, and from his mouth shall they look for law, because he is an angel of the Lord, the Almighty.

But you turned aside out of the way, and weakened many in law.² You destroyed the covenant of Levi, saith the Lord, the Almighty, and I gave you, mocked at, and cast aside, into all the nations,³ because you did not keep my ways,⁴ but respected men's persons in law.⁵

Have you not all one Father? Did not one God create you? Why, then, have you deserted, each his brother, to pollute the covenant of your fathers? Judah was found wanting, and abomination was found in Israel and in Jeru-

¹ So long as Israel walked with the Lord His God no offence was found in Him. God was his justifier—for instance, in the destruction of the Canaanites, a proceeding quite unjustifiable otherwise—Who then could condemn? Compare Numb. xxiii. 21, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: The Lord His God is with him, and the shout of a king is among them."

² *Weakened many in law.* ἡσθενήσατε; literally, by common usage of the word, *you fell sick*, but here it is followed by an accusative, and appears to have a transitive sense; or it may be, perhaps, rendered "you were weak, sick, incapable, as regards many who came for judgment."

³ *I gave you, mocked at and cast aside, into all the nations.* The Greek idiom is difficult to render into English. The meaning, of course, is, that God gave them up and cast them aside, and allowed the nations to mock at them and carry them away captive. They despised his covenant, and He ceased to be jealous on their behalf.

⁴ *Keep my ways, or guard my roads.* They did not walk, so to speak, in the King's highway themselves, nor keep it clear of highwaymen and others who plundered and oppressed those who sought to travel by it.

⁵ ἐλαμβάνετε πρόσωπα ἐν νόμῳ. This phrase has been already twice noted on (see p. 75). The meaning is given quite correctly in A.V., "You have been partial in law." πρόσωπον is strictly *a face, visage*, mostly of the human face. Also *a mask*—Latin *persona*. The meaning evidently is that they had let themselves be swayed in judgment by the *persons* concerned in the cases brought before them, instead of judging each case impartially on its merits.

salem. For Judah polluted the holy things of the Lord, for he loved strange gods, and gave his mind to them. The Lord shall utterly destroy the man who does these things, until he is even abased from the dwellings of Jacob and from among those that bring an offering to the Lord, the Almighty. And these things which I hated you did. You veiled in tears the Lord's holy place, and in the weeping and groaning of your lamentations.¹ Is it any longer a worthy thing to have regard to your offerings, or to receive as acceptable the gifts of your hands? And you say :—WHY?

Because the Lord hath solemnly protested between thee and the wife of thy youth, whom thou didst desert, and she was thy partner, and the wife of thy covenant. And did he not well? and the remnant of His Spirit.²

And you say :—What does God seek save only seed?³ Whereas you should be watchful in your spirit, and not desert the wife of thy youth. But if thou hate her thou

¹ If thou shall turn away thy foot from my Sabbaths, from doing thy will in the holy day, and shalt call the Sabbaths delicious (*τρυφερός*—soft, delicate) holy to God, and shall refrain from raising thy foot to work, and shalt not utter with thy mouth a word in anger; thou shalt also be obedient to the Lord, and He shall post you upon the good places of the earth, and shall feed to you the inheritance of Jacob thy father. Isaiah lviii. 13, 14. The last phrase is rendered by an Americanism, being untranslatable into idiomatic English. *ψαμίζω* means *to feed by putting little bits into the mouth*, as nurses do children. What word or phrase can be found in English to convey thus the loving care of God our Heavenly Father for His obedient children?

² *The remnant of His Spirit.* The meaning is obscure, but it is evident that God's people are here reproached for their hardness of heart and lack of affection for their first wives, to whose sorrows the Lord has respect in their desertion.

³ *Save only seed.* They were wicked enough to think that God desired them to increase and multiply, but that He cared not that they should keep the royal law of love. They had no conception of the higher teaching of our Lord. Mc. x. 5-9.

shouldst divorce her, saith the Lord God of Israel, and impiety¹ shall cover over thy thoughts, saith the Lord, the Almighty, and you shall be watchful in your spirit and not desert her, ye who provoke God in your words. And you said:—Wherein did we provoke Him? When you say that every one who does evil is good before the Lord, and He is well pleased in them,² and where is the God of righteousness? LO! I SEND FORTH MY ANGEL, and he shall explore the way before my face; and on a sudden there shall come, into His shrine, the Lord whom you seek, and the angel of the covenant whom you desire. Lo! He comes, saith the Lord, the Almighty, and who shall abide the day of his entrance? Or who shall stand his ground at sight of him? For his entrance shall be like the fire of a melting furnace, and like a season of washers.³

He shall sit smelting and purifying them like silver and like gold; and he shall purify the sons of Levi, and make them run⁴ like gold and silver. Afterwards they shall be to

¹ Here we see the higher teaching last referred to anticipated in the Old Testament. The impiety of a divorce is the lesser evil. The exact translation of the text on this subject is all difficult, and only the general drift can be gathered.

² The very spirit this, of the elder son. Lc. xv. 28-30. Observe his father's considerate reply, vv. 31, 32.

³ A season. ποιά. The summer, year; probably from πῶα = grass, a reckoning of time by the season of vegetation.

Of washers. πλύνω; to wash, clean; properly of linen and clothes. Also as a slang term πλύνειν τινά, as we say "to wipe him down," "give him a dressing." The intention appears to be to denote the stress and trouble contingent on the necessary purification, and the extent of the operation requiring an army of washermen for a whole summer.

⁴ Make them run. χέω; to pour. And so of metals, either to melt them, make them liquid, or to pour them into moulds. The heat required to make metals run and the stress of the furnace show forth the trial of the operation. Compare 1 Pet. i. 6-9. Where we see the end, namely, the saving of the soul or natural life, not of the spirit only, as in 1 Cor. v. 5. So in Rev. vi. 9

the Lord brings of offerings in righteousness. And the offering of Judah and Jerusalem shall be acceptable to the Lord as in the days of old,¹ and as in former years. And I will lead against you in judgment, and I will be a swift witness against the poisoners,² and against the adulteresses, and against those who swear by My Name to a falsehood, and against those who rob the servant of his wages, and against those who overpower the widow, and who strike the fatherless, and who pervert the judgment of the stranger,³ and against those who fear me not, saith the Lord, the Almighty. For I the Lord am your God, and I will not be estranged. And you, the sons of Jacob, abstained not from the iniquities of your fathers, but turned aside from my usages and kept them not.⁴

and in Rev. xx. 4. St. John sees the *souls* (ψυχὰς) of those who had departed in the faith, and we may fairly conclude that their souls and spirits are never separated, and probably this is the key to the understanding of two very different passages of Scripture, Matt. xxii. 31, 32, and Rev. xx. 14. Compare also 1 Thess. v. 23.

¹ "And I will bring my hand against thee, and I will fire thee till thou art clean; but the disobedient I will destroy, and I will take away all the lawless from thee. And I will set thy judges as before, and thy counsellors as from the first; and after that thou shalt be called a city of righteousness, Sion, the faithful mother-city. Is. i. 25, 26.

² *Poisoners*. φαρμακός; a *poisoner, sorcerer, magician*, but strictly one who uses drugs, symbolical of poisonous doctrines, for all this prophecy has a spiritual meaning for the spiritual Israel, in addition to its primary and immediate one. The same word recurs in the Apocalypse, e.g., Rev. xxii. 15, xxi. 8, xviii. 23, ix. 21.

³ *Pervert the judgment of the stranger*; the word for stranger is προσήλυτος, i.e., one who has arrived at a place. The English *proselyte* is the same word, used in the ancient sense of a *new arrival* spiritually, a *convert*. The Greek word occurs in Matt. xxiii. 15 in connection with an unusual word in the Bible, viz., γέεννα = Gehenna, the nearest approach to *hell* in the mediæval sense that is to be found in Scripture.

⁴ *Turned aside from my usages and kept them not*. The word translated *kept* is φυλάσσω. See note on *keep my ways*, p. 78.

Turn to Me, and I will turn to you,¹ saith the Lord, the Almighty. And you said:—Wherein shall we turn? Will a man spurn² God? Yet you spurn Me, and you say:—Wherein did we spurn Thee? Because the tithes and the first-fruits are with you,³ and you look resolutely away and spurn Me. The year is finished,⁴ and you brought all the tithes into the treasuries, and it will be subject to speculation in His house. Yet turn in this, saith the Lord, the Almighty, and see if I will not open to you the sluices⁵ of heaven and pour you out a blessing until you are satisfied. And I will open them for you unto meat, and I destroy not your fruit of the earth, and your vine which is in the field shall not be weak, saith the Lord, the Almighty. And all the nations shall bless you, because you shall be a land desired, saith the Lord, the Almighty.

You made heavy your words against Me, saith the Lord, and you said:—Wherein did we rail at Thee? You say:—

¹ *Turn to Me, and I will turn to you.* In Isaiah i. 16-19, we have a complete parallel to this passage. The Septuagint runs thus: "Wash you, make you clean, put away the wickednesses of your souls from before my eyes. Cease from your vices, learn to do honestly, seek discernment, deliver the oppressed, pass judgment for the orphan, and let not the widow lack her rights. Then come and let us dispute, saith the Lord, and if your sins be as purple, like snow will I make you white, and though they be as scarlet I will make you white like wool. If you be willing and give heed to me you shall eat the good things of the earth, but if you are not willing, and will not give heed to me, a sword shall devour you, for the mouth of the Lord spoke these things."

² *Spurn, πτεπιζω.* To strike with the heel; to trip up, supplant.

³ *The tithes . . . are with you, i.e.,* they have not been paid into the Lord's treasury, nor brought into His house.

⁴ *The year is finished* In this sentence there is a change of speaker, the prophet speaking in his own person, not giving the words as spoken directly by the Almighty.

⁵ *Sluices, καταβάκτης = a down-rushing.* We have the same word in English in the same sense, viz. *Cataract.* *καταβάκτρα θύρα = a trap-door.*

He who serves God is a foolish trifler, and what more? For we kept His commandments; and why did we go as suppliants before the face of the Lord, the Almighty? And now we deem aliens happy, and all who do lawlessness are built up, they also withstood God and were saved.

They who feared the Lord¹ babbled thus, each to his neighbour; and the Lord gave heed and hearkened, and wrote a book of record before Him for those who feared the Lord, and had a care for His Name. And I will keep them,² saith the Lord, the Almighty, unto a day which I make for safe custody; and I will prefer them as a man preferreth his son who serves him. And you shall be turned, and shall discern between the righteous man and the lawless man; and between him who serves God, and him who serves Him not. FOR LO! A DAY COMES THAT SHALL BURN LIKE AN OVEN, and shall burn them; and all those of alien birth,³ and who do lawlessness, shall be as straw; and the day that comes shall kindle them, saith the Lord, the Almighty; and neither root nor shoot of them shall be left. And to you who fear My Name, a Sun of righteousness shall arise with healing in his wings; and you shall go forth and frolic like little calves let loose from bonds; and you shall tread down the lawless, for they shall be ashes beneath your feet in the day in which I do it, saith the Lord, the Almighty. And lo! I will send you Elijah the Tishbite before the arrival of the great day of the Lord,

¹ *They who feared the Lord.* Observe that this prophecy is not against the impious or careless, but against the God-fearing and religious, the Scribes and Pharisees of the time, against the very same classes who in the days of His flesh asked the Lord's disciples, "Why doth your Master eat with publicans and sinners?"

² *I will keep them, ἔσονται μοι = they shall be to Me, they shall be Mine.*

³ *Those of alien birth.* Compare John viii., especially vv. 37-44.

and his manifestation. He shall turn¹ the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly. Call to mind the law of Moses my slave, according as I enjoined upon Him in Horeb ordinances and maxims for all Israel.

¹ *He shall turn.* ἀποκαθίστημι—to reestablish, restore. ἀπό—He shall remove them from their present position, κατά, and put them down elsewhere, ἵστημι, and set them up there.

NOTE BY TRANSLATOR,

1. The prophesy of Malachi is unique. Its whole burden is the imputation of sin to the offering, the abomination of desolation spoken of by Daniel the prophet. It must be carefully noticed that it is not spoken against the irreligious and impious, but against the zealous and God-fearing of the chosen people, against the very same class upon whom, in the days of His flesh, Our Lord and Master spoke His most fearful denunciations. Those denunciations should have warned them. They were unique in this very thing that they were denounced against those who sat in Moses' seat, and to whom He himself enjoined His disciples to give heed.—See Matt. xxiii.

2. This is ever the case when God makes a step forward. The reason is, not that these men are worse than others intrinsically, but that they are in the van, and upon them falls the duty of discerning and leading on their brethren, the host of Israel, and they discern it not. They know they are in their places by God's appointment, and confident in this, fall into the snare ever ready for us, of neglecting to go forward and lead on their brethren. So when Moses had led the children of Israel to the Red Sea he said to the people:—"Fear ye not, stand still, and see the salvation of the Lord, which He will shew you to-day: for the Egyptians whom ye

have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." But God said to him:—WHEREFORE CRIEST THOU TO ME? SPEAK UNTO THE CHILDREN OF ISRAEL, that they go forward." And being caught, as it were, between the devil and the deep sea they obeyed; and the sea was divided before them, and they passed over.

3. So shall it be when the Lord delivers His people out of the spiritual Egypt. But this is the type rather of those who come out of the great tribulation, when there is no escape but death for those who will not worship the beast and his image. For those who have faith to believe it the Red Sea has been already passed at the font, and for them a more joyful deliverance is appointed, when under Jesus—whose very Name points Him out as the antitype of Joshua, or Jesus, the successor of Moses, as well as the true Moses—they shall cross the narrow stream of Jordan, not fleeing in fear and terror from their foes, but consciously and joyfully going forward to take possession of the inheritance which has been promised them, the inheritance of the Saints in light.

4. Let us then examine this book attentively, for when it becomes applicable to the spiritual Israel, THEN LET THEM WHICH ARE IN JUDÆA FLEE TO THE MOUNTAINS, AND LET THEM THAT ARE IN THE MIDST OF IT DEPART OUT, and let not them that are in the countries enter there-into. For these be the days of vengeance, that all things which are written may be fulfilled.

AND WHY? Where shall safety be found if not in Judæa? BECAUSE JUDÆA WILL THEN BE SPIRITUALLY BABYLON (Compare Rev. xi. 8), and the promised call shall be heard:

COME OUT OF HER MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues (Rev. xviii. 4).

5. But some will say the idea is absurd ; our trust is in the One Sacrifice for sin, which alone is perfect and acceptable in God's sight. That is very true. To That Sacrifice no manner of imperfection can ever be attributed. But the sin here spoken of is imputed to the offerings brought by God's people when they come before Him, and to these imperfection was constantly attributed by the prophets, when they were not brought in a right spirit. Compare Isaiah lxvi. 1-4, also i. 10-15, and many similar passages. The second of these passages is especially noticeable because of the expression "Who hath required this at your hand, *to tread My courts?*" We are told, Rev. xi. 2, that the court of the temple shall be given to the nations, and *they shall tread* the holy city forty-two months, during the final crowning testimony of the two witnesses. The expression is identical in the two passages on comparing the original of the New Testament with the Greek of the Septuagint, and the meaning is evidently, that they shall frequent the outer court, and worship therein, while they neither obtain nor seek a footing in the holy place, the worshippers in which have been previously measured. Therefore shall sin be imputed to their offering, and power shall be given to the beast, and he shall prevail against the two witnesses, and demand the worship of all for himself, and he who repents and refuses to worship the beast and his image shall die a martyr's death, and so gain the victory, because he knew not the time of Jerusalem's visitation.

6. Turning now to the prophecy itself, we find it headed

and described by the Greek word *Λήμμα*, translated gift. This word *Lemma* is in use among English mathematicians to this day. They borrowed it from the Greek mathematicians, and use it to denote a demonstration, given by a Teacher, or Professor as we often call him, of a truth which is clear to his advanced knowledge as a simple deduction from the principles of mathematics, but which his pupils might otherwise miss. So throughout this prophecy we see the dull understanding reproved, and the truth set forth, which still should need no demonstration, till the long-suffering of the Divine Teacher with such dullards is the crowning wonder beside which all others sink into insignificance.

7. Chapter i. 11 has already been remarked upon in a foot note. It must be remembered that the Almighty looks upon the heart, and we cannot know how the unspoken emotions, and positive acts, of those who know Him not may appear in His sight; but we do know that, in the days of His flesh, He often commended highly the actions of Gentiles—see, for instance, Matt. viii. 5-13, and xv. 21-28—and when He was crucified the Roman Governor, unable to save Him from the malice of His countrymen, set up over His head upon the very cross His true¹ title THE KING OF THE JEWS.

¹ Not His only one, for he has many crowns.

CHEBAR.

And it came to pass in the thirtieth year, in the fourth month, on the fifth of the month. And I was in the midst of the body of captives, on the river Chobár;¹ and the heavens were opened, and I saw visions of God. On the fifth of the month. This is the fifth year of the captivity of King Joachem.² And there came a word of the Lord to Ezekiel,³ son of Bouzei, the priest, in the land of the Chaldees,⁴ upon the river Chobár, and the hand of the Lord was laid upon me.

And I saw and lo! a seizing wind was coming from the North, and a great cloud in it, and light in its circle, and fire flashing out like lightning, and in the midst of it like the appearance of electrum⁵ in the midst of the fire, and splendour in it.⁶

And in the midst like an image of four living ones, and this is the appearance of them. The fashion of a man was

¹ Chebar; *strength or power* (Cruden).

² Jehoiachin; *preparation, or strength, of the Lord* (Cruden).

³ Ezekiel; *strength of God, or supported by God, or God is my strength.* Buzi; *my contempt* (Cruden).

⁴ Chaldea; *as demons, or as robbers, or beasts, or fields* (Cruden).

⁵ Electrum. *ἤλεκτρον*. This word is common in two senses. One *amber*, as in A.V. The other a metal, or rather alloy of four parts of gold to one of silver. This would now be called gold of about 19 carats fineness, and seems to be intended here, as it would glow with heat in accordance with the whole description. Compare Mal. iii. 1-4, whence we learn the effect on men of the presence of the Angel of the covenant.

⁶ Splendour; *φέγγος, light, splendour, lustre*; especially daylight or sunlight.

upon them, and four faces to each, and four wings to each ; and their limbs¹ straight, and their feet winged, and sparks like flashing brass, and nimble are their wings ; and a human arm² beneath their wings, on their four shoulders ; and the faces of those four were not turned in their march, they went each opposite their face.

And the fashion of their faces,—a human face, and a lion's face on the right to the four, and a calf's face on the left to the four, and an eagle's face to the four. And their wings stretched out above to the four ; to each, two wings yoked together³ one to another, and two formed a veil over their body. And each went according to his face ; wherever the spirit⁴ was going they went, and did not turn aside. And in the midst of the living ones, an appearance as of burning coal, like the appearance of torches wreathed together, in the midst of the living ones ; and splendour from the fire ; and out of the fire there went forth lightning.

And I saw, and lo ! a wheel upon the earth, near the four living ones,⁵ to each of the four. And the wheels looked as if they were fashioned out of Tharsis,⁶ and the four had one likeness ; and they were wrought as if there were a wheel

¹ *Limbs* ; σκέλος, the whole leg and foot. Feet winged ; probably metaphorical to express rapidity and activity. Thus we have mention of the wings of the earth, and the wings of the morning.

² *Arm* ; χεῖρ includes the whole upper limb.

³ *Yoked together* ; this does not appear to mean that they were quiescent or physically linked. See subsequent description—*fluttering one to another*.

⁴ *The spirit* ; or the wind, i.e. the seizing wind before mentioned ; but the intention is the same in either case, the wind being the outward symbol of the spirit.

⁵ *Near the four living ones* ; or, as the same words are subsequently rendered, in conjunction with them.

⁶ *Tharsis*. This word is a transliteration from the Hebrew, Tarsheeh ; It is said to have been a transparent stone of sea-green or bluish-green colour, as apparently implied by its Hebrew name, which is continually

inside a wheel. They went towards their four aspects; they did not turn in going, neither they nor their backs; and they were high; and I saw them; and their backs were full of eyes all around the four. And as the living ones went, the wheels went in conjunction with them; and when the living ones were lifted up from the earth, the wheels¹ were lifted up. Wherever the cloud was, there was the spirit of the motion; the wheels went, and were lifted up with them because of the spirit of life in the wheels. In their going these went; and when they stood these stood; and when they were lifted up from the earth these were lifted up with them; for a spirit of life was in the wheels.

And a likeness over the head of those living ones, as it were a solid,² like the appearance of clear ice, stretched out upon their wings above; and beneath the solid, their wings stretched out fluttering one to another, and each had two

connected with the sea. It is probably the modern Aquamarine, which is a glucine mineral akin to the Emerald. Compare the following from Coleridge's "Ancient Mariner"—

And now there came both mist and snow,
 And it was wondrous cauld;
 And ice mast high went floating by,
 As green as emerauld.

¹ *Wheels*; the word means strictly a *runner*; usually anything round or circular, a *round ball*, or *cake*, a *wheel*, the *sun's disk*, &c., &c.

² *A solid*. The Greek word is the same as is used in the LXX. at Gen. i. 6, where the A.V. has firmament. Etymologically it means *something made firm* or *solid*, a *solid body*; metaphorically it is used for *the solid part*, *strength* of an army. It rests upon the solid described (to use a mathematical expression) by the rapidly moving wings below, such as we see when a bee flies in bright sunshine. The passage is very difficult to translate, as indeed it describes things for which human language has no adequate power of expression. Thus the word fluttering seems eminently inadequate, while yet no better one suggests itself. The whole description suggests intense energy, wings moving so fast that the prophet sees, not them, but the space in which they move, yet not small insignificant wings such as alone we see in such rapid motion.

wings veiling their bodies; and I heard the sound of their wings in their going like the sound of much water; and on standing they laid their wings to rest.

And behold¹ a sound above the solid which is above their head, like the appearance of a sapphire stone fashioned into the form of a throne upon it; and upon the likeness of the throne a likeness as the form of a man above.

And I saw like the seeing of electrum, from the loins of the vision upwards, and from the loins of the vision down to the feet I saw the appearance of fire, and its splendour all around.² As the appearance of a bow, when it is seen in

¹ The prophet is at a loss to describe what he has seen. What could rest upon the top of the rapid motion of those nimble wings but a solid, in the ideal geometrical sense, having length, breadth, and thickness, but no substance as it were? So he uses a word which conveys this sense, and is also used for "the open firmament of heaven." But how to describe the throne which rests upon it? He describes it as visible sound, sound like a sapphire, not mere inarticulate sound, but fashioned into the similitude of a throne. The blue sapphire throne, therefore, appears to be an apt symbol of the word of prophecy, upon which we may, with the spiritual eye, see the Invisible God seated. "The spirit breathes where He will, and you hear His voice, but know not whence it comes, nor whither it leads; so is every one that has been born of the Spirit. John iii. 8.

² *Splendour all around as the appearance of a rainbow.* This passage will serve to illustrate a parallel one in the Apocalypse, concerning the iris about the throne, chap. iv. 3. The Greeks used the words iris both for the rainbow and for what we call a halo, *i.e.* the circle of light formed around the moon when veiled in thin transparent cloud; also for any bright coloured circle surrounding a light, whether the sun, moon, &c., or a candle—see any picture where these are realistically portrayed. The idea is precisely that which painters represent in the glory around the head of the Saviour and saints and martyrs. This is of course something produced in a different manner from the rainbow, to see which the spectator must have his back to the luminary producing it, and which is moreover never a complete circle. The word here translated *bow* is *τόξον*, which the LXX. have also in Gen. ix.-13. It is worthy of note also that the Greek reads "when it is in the cloud," not "when it is seen." To modern ideas, however, the rainbow has no existence save as it is seen. Yet it is not less real on that account, and perhaps that is why it is used here as the symbol of the glory of the Lord, which is only seen by those whose eyes are open. Compare Numbers xxiv. 3, 4. Or for contrast see Tennyson's "Holy Grail."

the cloud in days of rain, so was the position of the splendour round about. This is the vision of the likeness of the glory of the Lord.

* * * * *

And it befel in the sixth year¹, in the fifth month, on the fifth of the month, I was sitting in my house, and the Princes² of Judah were sitting before me, and the hand of the Lord was laid upon me, and I saw. And lo! a form of a man; from his loins to his feet fire, and from his loins upwards like the sight of electrum. And he stretched out the likeness of a hand, and lifted me up by the top of my head; and spiritual power³ lifted me up in the midst between earth and heaven, and brought me into Jerusalem in a vision of God, to the entrance of the gate that looks towards the North, where is the pillar of the redeemer,⁴ and lo! there was the glory of the Lord God of Israel, according to the vision which I had seen in the plain. And He said to me:—**Son of Man.**⁵ **Raise thine eyes, and look towards the North.** And I raised my eyes, and looked towards the North. And lo! from the North unto the gate that opens towards the East.⁶ And He said to me: **Son of man, hast thou seen the thing which these do? They do great iniquities here in**

¹ *In the sixth year, &c., i.e.* just a year after the previous vision.

² *Princes, or Elders*, the chief men without any stress on their positive age.

³ *Spiritual power, or wind*, the symbol of the same.

⁴ *The pillar of the redeemer.* κτδομαι means to procure for oneself, get, gain. ὁ κεκτημένος is used almost like a substantive in the sense of *owner, master*, especially of slaves; also by a woman of her husband. Here the present participle is used apparently in a similar sense. Compare Ruth iv. 1-12.

⁵ *Son of man, i.e.* human being—of the race of Adam.

⁶ *And lo! from . . . towards the East.* What the prophet saw is not recorded. The essence of their offence is PERHAPS given in the next verse, but more probably the full measure of their offence is NOT stated. The gracious reticence of the Almighty with reference to the sins and shortcomings of His people is often noticeable to the attentive reader.

standing aloof from My holy things. And yet thou shalt see greater iniquities.

And He brought me to the entrance of the court, and said to me:—**Son of man, Dig.** And I digged, and lo! A door; and He said to me: **Go in and see the iniquities which these do here.**

And I went in and saw. And lo! irreverent profanities, and all the idols of the house of Israel depicted upon them all round; and seventy men of the chief of the house of Israel; and Jeconiah,¹ the son of Saphas, was in their midst, set before their face, and each had his wretched little censer in² his hand, and the steam of their apology for incense went up.³ And He said to me:—**Hast thou seen, thou son of man, what things the chiefs of the house of Israel do, each of them in his bedchamber, in the privacy of their houses? For they say—The Lord seeth not, the Lord hath deserted the earth.**

¹ *Jeconiah*, A.V. *Jaazaniah*. *Whom the Lord will hear; or Who is attentive to the Lord; or the balances, the arms, the nourishment of the Lord* (Cruden).

Saphas. A.V. has *Shaphan*. *A rabbit, or a wild rat, or their lip, or brink, or breaking.*

² Some liberty of translation has been used here. *θυμιατήριον* has been rendered "wretched little censer," the object being to bring out the sense implied in the use of a diminutive derived from a word which the Septuagint does not use in speaking of the institution of the use of incense in the worship of Jehovah. Incense was offered daily on the altar of incense in the Tabernacle, which was more than two feet square, and would have a grate probably of over a foot square. In *Levi xvi. 12* (Day of Atonement) the word *πυρέϊον* is used, which means "a chafing dish." In *1 Kings vii. 50* the word is *θυίσκη*, a "censer." In *2 Chron. iv. 22*, both these words occur.

³ Here again the Greek has simply "incense." It has been assumed in the translation that the incense these men used was not that prescribed in *Ex. xxx. 34-38*. Of course if this was used the sin would be the greater, the mere compounding of such incense, except for use in the appointed manner in the Tabernacle or Temple, being a capital offence. But the first thing that strikes one is the paltry folly of these idolaters.

And he said to me:—**Thou shalt see greater iniquities which these do.** And he brought me to the entrance of the gate of the house of the Lord which looks toward the North; and behold there women, sitting and wailing for Thammuz.¹ And He said to me:—**Son of man, hast thou seen? Thou shalt see practices worse than these.**² And He brought me into the inner court of the house of the Lord. And at the porch of the shrine of the Lord, in the midst of the Elam,³ and in the midst of the place of sacrifice,⁴ about twenty men, their backs to the shrine of the Lord, and their faces in the opposite direction, and these are adoring the sun.

And He said to me: **Hast thou seen, thou son of man?**

¹ Thammuz was the Phœnician Adonis, related to Ashtoreth, goddess of the Zidonians, much as Adonis to Venus. France would seem for many reasons to be an antitype of Zidon, and she once delighted to be called the eldest son of the Church, *i.e.* of the Church of Rome, which gives such great prominence to the crucifix, and to the worship of the Blessed Virgin.

The constant looking back to Calvary is essentially the feminine side of the Christian religion. The attitude of MEN in Christ is rather that of St. Paul, who never dwells on the passion of Our Lord, but constantly goes on to consider the glory which should follow. In fact HIS GOSPEL is essentially that of CHRIST, THE RESURRECTION AND THE LIFE, and in the epistle to his most advanced children (the Ephesians) he begins, so to speak, at the Resurrection.

² *Practices worse than or pursuits greater than*—these, *i.e.* worship offered with greater zest and eagerness.

³ *The Elam.* Meaning not known. Cruden gives ELAM, a young man, a virgin; or secret, or an age. Possibly therefore it may be understood somewhat in the sense of “the secret place of the Most High.”

⁴ *The place of sacrifice.* θυσιαστήριον (a place of sacrifice or offering, an altar) is used in LXX. both for the brasen altar and for the altar of incense. Here, as in other places, both in LXX. and N.T., it means a place of offering or sacrifice. It is evidently applied here to the court of the brasen altar and the laver, corresponding to the open court of the Tabernacle, the shrine being the building itself containing the Holy place and the Holy of Holies.

Are they small things¹ to the house of Judah, the doing of these iniquities which they have done here? For they have filled the earth with lawlessness; and, see, they are as those who sneer; and I will construct against them with a will;² My eye shall not spare, neither will I pity.

And He cried aloud into my ears with a mighty voice, saying:—They have drawn nigh who are appointed to exact the penalty from this city; and each brings the weapons of utter destruction in his hand.

And lo! six men came from the way of the lofty gate which looks towards the North, and each had a slaughter-weapon³ in his hand; and one man in the midst of them, clad in a garment down to the foot,⁴ and a girdle⁵ of sapphire

¹ *Are they small things?* In previous notes the paltriness and folly of the idolatrous worship has been noticed. It must be clearly understood, however, that this does not diminish the offence, but quite the contrary. The more despicable the idolatry the greater is the offence against the Almighty, at least when HIS PEOPLE are concerned.

² *With a will.* μερά θυμοῦ. θυμός; the seat of life, feeling and thought, especially of strong feeling and passion. The expression here seems to be nearly equivalent to the Italian “*con amore*,” or at least to the English use of it. This passage recalls Dan. xi. 36-39, especially the beginning of v. 39, which is similarly worded in the Greek, and runs thus:—“He shall construct against the strongholds of those who flee after a strange god.” It is quite impossible to conceive of any one doing the actions attributed to him save by the help of the Almighty; or, rather, as here, save the Almighty did them. (See subsequent translation.)

³ *Slaughter weapon.* πέλυξ. Authorities differ as to the exact weapon denoted by this word, but we have it by implication in the word πεπελεκισμένων (beheaded). Rev. xx. 4.

⁴ *A garment down to the foot.* ποδήρης. Used for the High Priest’s robe in Ex. xxviii. 4. Also in N.T. Rev. i. 13.

⁵ *A girdle of sapphire.* The Hebrew has “a writer’s inkhorn.” Both Greek and Hebrew texts agree in placing it “upon his loins.” So far from finding any discrepancy in this, we may rather regard them as mutually explaining each other, both showing forth the character of the wearer as prophetic, while the inkhorn shows written prophecy. Compare 2 Pet. i. 20, 21.

upon his loins, and they went in and stood near the brazen altar.

And the glory of the God of Israel, whose seat is upon the Cherubim, went up from them into the atrium of the house. And He called the man clothed to the feet, who had the girdle upon his loins, and said to him :—**Go through the midst of Jerusalem, and set a mark upon the foreheads of the men who lament and are grievously afflicted at all the lawless conduct which prevails in their midst.** And to those He said in my hearing :—**Go after him into the city and strike, and spare not with your eyes, neither show mercy. Old age and youth, maid and infant and women, slay them utterly. But all upon whom is the mark, go not near them. Begin at my saints.**

And they began at the elders who were in the house. And He said to them :—**Defile the house and fill the ways with dead.¹ Go forth and strike.**

And it so befell, while they were slaying, I fall on my face. And I cried aloud, and said :—**Woe** is me, Oh! Lord, Dost Thou wipe out the remnant of Israel in the pouring out of Thy wrath upon Jerusalem? And He said to me :—**The iniquity of the house of Israel and Judah has grown**

which may be translated thus :—“Knowing this first, that no written prophecy is produced capable of self-interpretation. For prophecy was never at any time brought by the will of man, but, being borne along under Holy Spirit, men spoke from God.”

¹ Compare the following :—“For all these things hath My hand made, and they are Mine, all these things, saith the Lord. And upon whom shall I look but upon the humble and quiet man, and on him who trembles at My word? But the lawless man who sacrifices a calf to Me is like one who kills a dog; and he who brings up fine flour, like swine’s blood; and he who brings frankincense for a memorial offering, like a blasphemer. They have chosen their own ways, and their soul preferred their profane abominations, and I will choose their trickery, and will requite to them their transgressions.” Isaiah lxvi. 2, 3, 4.

great exceedingly: exceedingly. For as the earth is filled with many peoples, so is the city full of iniquity and uncleanness. For they have said:—The Lord hath deserted the earth; the Lord takes no notice:—and My eye shall not spare, neither will I pity. Their ways have I given upon their own heads.

And lo! the man clad to the foot, and girded with the girdle about his loins. And he answered saying: I have done according to the orders I received.

And I saw, and lo! above the solid which was over the head of the Cherubim, as it were a sapphire stone, the likeness of a throne upon them;¹ and it said to the man clothed in the dress:—Go in into the midst of the wheels which are under the Cherubim, and fill thy hands with coals of fire out of the midst of the Cherubim, and scatter it abroad over the city. And he went in before me.

And the Cherubim-chariot was standing to the right of the house when the man went in, and the cloud filled the inner court. And the glory of the Lord was alighted from the Cherubim into the atrium of the house, and the cloud filled the house, and the court was filled with the splendour of the glory of the Lord. And the sound of the wings of the Cherubim was heard as far as the outer court, as the voice of the God of Saddai² speaking. And it befell, when He commanded the man clothed with the holy dress, saying:—Take fire out of

¹ *It said*: i.e. the sapphire throne said. We have already seen this throne described as a visible sound, or rather voice, and how it is an apt symbol of the Scriptures themselves, which to the seeing eye form a throne whereon is seated the Almighty Himself. This being so it is entirely in accord with the prophetic symbology that the throne should speak to one with a sapphire girdle on his loins and be obeyed by him as if the Almighty Himself had spoken.

² Saddai, *omnipotens, sufficiens*: a transliteration from the Hebrew.

the midst of the wheels, out of the midst of the Cherubim :— He also went in and stood near the wheels. And he stretched out his hand into the midst of the fire, which is in the midst of the Cherubim, and took of it, and gave into the hands of the man clad in the holy dress, and he received it and went out.

And I saw the Cherubim : the likeness of human arms underneath their wings. And I saw, and lo ! four wheels were standing near the Cherubim, one wheel near each Cherub, and the sight of the wheels like the sight of the carbuncle. And their appearance : one fashion to the four, after the manner when there is a wheel inside a wheel. In their going they went towards their four aspects, they did not turn in going, for they went towards the direction in which they looked at first, and did not turn in going. And their backs, and their arms, and their wings, and the wheels full of eyes all around the four wheels. And to these wheels was given the name *Gelgel*¹ in my hearing. And the Cherubim were this living organism which I saw by the river Chobár. And when the Cherubim went, these wheels went in conjunction with them ; and when the Cherubim raised their wings to leave the earth their wheels did not turn aside. When they stood, these stood ; and when they left the earth, these left the earth with them ; for there was a spirit of life in them.

And the glory of the Lord came out and ascended the Cherubim-chariot, and the Cherubim took wing and left the earth in my sight. In their going forth, the wheels also went

¹ *Gelgel*, a transliteration from the Hebrew of a word said to mean "whirling." A commentator on the passage says : "The address was itself a command. They were to move forward with that steady irresistible energy which would overthrow one earthly polity after another ; in order that the kingdom of heaven might be introduced and established immoveably."

in conjunction with them, and they took their stand at the entrance of the gate of the house of the Lord on the opposite side, and the glory of the God of Israel was resting upon them.

This is the living organism¹ which I saw under the God of Israel upon the river Chobár, and I knew that it is the Cherubim. Four faces to each, and eight wings to each, and the likeness of human arms underneath their wings. And the likeness of their faces—these are the faces which I saw under the glory of the God of Israel by the river Chobár. And they went each according to their aspect.

* * * * *

And the hand of the Lord was laid upon me. And the Lord led me forth in the spirit,² and placed me in the midst of the plain; and this plain was full of men's bones; and he led me all about them, round and round, and lo: they were very numerous upon the face of the plain, and they were very dry.

And He said to me:—Son of man, shall these bones live? And I said:—My Lord, my Lord! these things are in Thy power. And He said to me:—Prophecy over these bones: And thou shalt say to them: Ye dry bones! hear the word of the Lord. Thus saith the Lord to these bones: Lo! I bring upon you a wind of life;³ and I will clothe you with

¹ *This is the living organism . . . Cherubim.* Apparently intended to emphasise the fact that although the form was different the organism was the same. On this occasion four additional wheels—whirlers—were seen, and the number of the wings is doubled, a development entirely in accord with other prophetic visions, for the same thing is never shown twice, but a new prophecy indicates a further revelation.

² *In the spirit; or in spiritual power, or in spiritual regions.*

³ *A wind of life; or breath of life, or spirit of life. Sinews; νεῦρον (English derivative nerve).* A ligament, sinew, tendon. Strictly the gristly end of a muscle by which it is attached to the bone.

sinews, and will bring up flesh upon you, and will stretch skin over you, and will breathe My Spirit into you, and you shall live, and you shall know that I am Lord.

And I prophesied according as He commanded me. And it befell, while I was prophesying, and lo! a shaking¹; and it brought the bones each, to its articulation. And I saw, and lo! sinews and flesh grew upon them, and they were covered with skins, but there was no breath among them.²

And He said to me :—Prophesy over the wind. Prophesy, thou son of man, and say to the wind : Thus saith the Lord : Come from the four winds, and breathe into these corpses, and let them live.

And I prophesied according as I was commanded. And breath³ entered into them, and they lived, and stood up on their feet, an exceeding great company.⁴

And the Lord spoke to me, saying :—Son of man. These bones are the whole house of Israel, who say : Our bones are become dry ; our hope is destroyed, we have breathed our last.⁵ Therefore prophesy, and say :—Thus saith the Lord : Lo! I open your tombs, and I will bring you up out of your tombs, and I will bring you into the land of Israel ; and you shall know that I am Lord, when I open your tombs to bring up My people out of their tombs. And I will breathe My

¹ *A shaking.* σεισμός means a *shaking, shock*; generally of an earthquake, but here it appears to be confined to the bones.

² *There was no breath among them* ; or, there was no wind upon them.

³ *Breath* ; or *spirit*, or *the wind*.

⁴ *Company* ; συναγωγή—English derivative *synagogue*. The word means an *assembly, gathering*. It had of course a special meaning also among the Jews analogous to the word *church* in English, by which the Greek word ἐκκλησία is commonly translated in the N. T., and which means *a calling out, an assembly of the citizens summoned by the crier*.

⁵ διαπεφωνήκαμεν. *To sound apart, be dissonant*. Also used in the sense—to breathe one's last, die ; and of books—to perish.

Spirit into you, and you shall live, and I will place you in your land, and you shall know that I am Lord. I have spoken it, and I will do it, saith the Lord.

And there came a word of the Lord to me saying:—Son of man. Take thee a staff, and write upon it: JUDAH, AND THE SONS OF ISRAEL THAT BELONG TO HIM. And thou shalt take thee a second staff, and shalt inscribe it: FOR JOSEPH, THE STAFF OF EPHRAIM, AND ALL THE SONS OF ISRAEL WHO ARE ASSOCIATED WITH HIM. And thou shalt join them for thee, one to another, so that they grow together into one staff, and they shall be in thine hand.

And it shall be when the sons of thy people say to thee: Dost thou not tell us? What are these things with thee? that thou shalt say to them: Thus saith the Lord: Behold I will take the tribe of Joseph, that are by the hand of Ephraim, and the tribes of Israel that are associated with him; and I will graft them upon the tribe of Judah, and they shall grow into one staff in the hand of Judah.

And the staves on which thou didst write the inscriptions shall be in thine hand before them; and thou shalt say to them:—Thus saith the Lord who is Lord indeed: Behold I take the whole house of Israel out of the midst of the nations among whom they have settled, and I will bring them together from among all those who encompass them, and I will bring them into the land of Israel, and I will make them one nation in my land among the mountains of Israel. And they shall have one ruler, and shall no more be divided into two nations, neither shall they be separated into two kingdoms, that they may no more be polluted¹ amid their idols. And I will rescue

¹ *That they may no more be polluted.* The separation of the ten tribes from the throne of David and from Jerusalem was the reason for the setting

them from all their iniquities wherein they have sinned, and I will cleanse them, and they shall become My people, and I the Lord will be their God, and My slave David shall rule in their midst. There shall be one shepherd over them all ; for they shall walk in My ordinances, and My decrees they shall keep, and shall do them. And they shall settle in the land which I gave to my slave Jacob ; wherein their fathers settled, therein shall they also settle ; and David My slave shall be their ruler for ever.

And I will make with them a covenant of peace ; the covenant with them shall be lasting. And I will place My holy things in their midst for ever ; and I will encamp among them, and will be a God to them, and they shall be My people ; and the nations shall know that I who sanctify them am Lord,¹ for My holy things shall be in their midst forever.

And there came a word of the Lord to me saying : Son of man, set thy face against Gog,² and the land of Magog, the ruler of Roos,³ Mesoch, and Thobel ; and prophesy at him,

up of the golden calves by Jeroboam, the son of Nebat, who made Israel to sin ; and a cause which kept them from going up to Jerusalem to keep the feasts of the Lord. The schisms of Christendom have in like manner been a serious hindrance to spiritual life and progress.

¹ When the tabernacle was pitched among them in the wilderness, the Israelites were continually misbehaving themselves, so that their God could do nothing for them ; and any real submission to His laws, or faith in His care for them, degenerated into slavish obedience, or into a presumptuous tempting of their God. How different might it be if they made Him their God, and swore by Him—as we say—*i.e.* if they counted all He did as necessarily right, and all that He wished intrinsically good, however little it might appear so for the moment—like Abraham their father.

² *Gog* ; roof, covering. *Magog* ; roof, or that covers, or that dissolves. (Cruden).

³ *Roos*. Not found in A. V. In sound it is almost identical with the oriental form of "Russia." *Meshech* ; who is drawn by force, or included, shut up, surrounded. *Tubal* ; the earth, the world, or that which is carried or led, or confusion. (Cruden). These nations appear to be those symbolised by the black horses of Zech. vi. See subsequent translation.

and say to him :—Thus saith the Lord who is Lord indeed : Behold I come upon thee, thou ruler of Roos, and Mesoch and Thobel ; and I will gather thee and all thy forces ; horses and horsemen,¹ all wearing breastplates, in a mighty following ; targets and helmets and swords, Persians and Ethiopians and Libyans,² all with helmets and targets ; Gomer and all those about him, the house of Thorgamas, from the extreme North, and all those about him, and many nations with thee. Be prepared. Prepare thyself, thou and all thy following that is collected about thee, and thou shalt become my outposts.³ From very many days shall they be prepared, and in the end of the years they shall come, and shall enter into the land that has cast away the sword,⁴ the land of those who were collected out of many nations to the land of Israel, that was wilderness throughout, and this came forth out of all the nations, and they shall all settle in peace. And thou shalt go up like rain, and shalt come like a cloud to cover up the earth ; there shall be thyself and all those about thee, and many nations with thee—these are the words of the Lord, who is Lord indeed—and it shall be in that day that words shall come into thine head,⁵ and thou shalt devise evil counsel,

¹ *Horsemen* ; ἵππεύς, though afterwards used for riders, is used in Homer of charioteers, whether the driver—who was a servant—or of the warrior who fought from the chariot. The modern equivalent, therefore, would be not only cavalry, but horse artillery, and all connected with field guns.

² *Persians and Ethiopians, &c.* These appear to be the nations indicated by the white horses of Zech vi.

³ *My outposts* ; compare Rev. xx. 8, where Gog and Magog are identified, or connected, with the nations in the four *corners* of the earth, the figure employed being that of a square, the four corners of which are more remote than the rest of the figure, from the centre.

⁴ *That has cast away the sword* ; or, more literally, that is turned away from the sword, *i.e.* from the use of it—not as fleeing before it.

⁵ *Into thine head.* The Greek has “upon thine heart,” but the phrase in the text seems to be the modern English equivalent.

and shalt say : I will go up against the land that is abandoned to ease ; I will come upon those who are at rest and secure, that dwell¹ in assured peace, against all who live in a land wherein is no wall, nor bars,² neither do they have doors. To carry off their plunder and to strip their spoil, to turn my hand against the deserted land³ that has been colonised, and against a nation collected from many nations that have acquired possessions, that inhabit the heart⁴ of the earth. Sabba and Dedan and the merchants of Carchedon, and all their towns shall say to thee, Come thou to carry off plunder, and to strip the spoil. Thou hast collected thy following to take silver and gold, to carry off riches, to strip the spoil.

Therefore prophesy, thou son of man, and say to Gog :— Thus saith the Lord : Wilt thou not be awakened on that day when I settle my people Israel in peace? Yea. Thou shalt come out of thy place, from the farthest North, and many nations with thee, all of them riding on horses, a mighty following and a great force, and thou shalt go up against my people like a cloud to cover the earth, in the end

¹ *That dwell in assured peace.* The strict meaning of the Greek appears to be "living upon peace, or in peace," *i.e.* settled in peace as in a house or country. Just as people may be at rest and confident because they are prepared against all attack, so these rest in security from the assurance that their peace will not be broken in upon.

² *Bars.* The word means a *lever, crowbar*, used for moving heavy weights, for forcing doors, &c. ; also for the bars used to secure the gates of a city, or the doors of a house. Either meaning would be appropriate here, but the more obvious one seems to be the latter.

³ *The deserted land.* Palestine is now the deserted land. It is covered with mounds, the sites of former towns and villages. Then it shall be settled, inhabited again and fruitful. Compare Ps. cvii. 33-43. Jerem. xii. 4-17.

⁴ *The heart,* or literally the navel, *i.e.* the central boss of the earth. Homer called Calypso's island the navel of the earth. Later legend placed it in the Delphic Temple. The same idea is extant to-day in America, where Boston is known as "the hub," Bostonians being supposed to regard their city as the hub of the universe.

of the days shall it be, and I will bring thee up upon My land, that all the nations may know Me, when I sanctify Myself in thee¹ before their face.

Thus saith the Lord who is Lord indeed to Gog :—Thou art he concerning whom I spoke before the days of old by the hand of² My slaves the prophets of Israel, in those days and years, that I would bring thee up against them. And it shall be in that day, in the day when Gog comes against the land of Israel, saith the Lord who is Lord indeed, that My anger shall arise, and My zeal, in the fire of My wrath. I have spoken it. In very truth in that day there shall be a great earthquake in the land of Israel, and from the face of the Lord shall go forth a power shaking the fish of the sea, and the birds of heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all mankind that are on the face of the earth; and the mountains shall be rent, and the cliffs³ shall fall, and every wall shall fall to the earth. And I will call against it also every fear, saith the Lord. A man's sword shall be against his brother, and I will judge him with death and with blood, and with an overflowing rain, and with hailstones; and I will rain fire and brimstone upon him and upon all those with him, even upon many nations with him; and I will be magnified and sanctified

¹ *When I sanctify myself in thee* . . . The Godhead of the Almighty shall be manifest in His dealings with Gog. The fear of the Lord is the beginning of wisdom, and folly can only be cast out when that fear is established in the heart.

² *Spoke* . . . *by the hand of*; compare Ps. xlv. 1. "My tongue is the pen of a ready writer," or perhaps rather of a keen, cutting writer. Both meanings are probably intended, though in English sometimes one and sometimes the other would be appropriate.

³ *The cliffs*. φάραγξ—a mountain cleft or chasm; a ravine, gulley. Evidently the meaning is that the steep rock faces shall fall, such as enclose a chasm or ravine.

and glorified and known, in the sight of many nations, and they shall know that I am Lord.

Also, thou son of man, prophesy at Gog, and say :— Thus saith the Lord : Behold I come upon thee, O ! Gog, that rulest Roos, Mesoch, and Thobel, and I will collect thee, and will guide thee, and will post thee in the extreme North,¹ and I will lead thee up thence on to the mountains of Israel. And I will dash thy bow from thy left hand, and thine arrows from thy right hand, and I will overthrow thee on the mountains of Israel. And thou shalt fall, thou and all that accompany thee, and the nations with thee, shall be given to birds innumerable ; to all that flies, and to all the beasts of the field, have I given thee to be devoured of them ; upon the face of the field shalt thou fall, for I have spoken it, saith the Lord. And I will send forth a fire upon Gog, and the islands shall be colonised in peace, and they shall know that I am Lord, and My holy Name shall be known in the midst of Israel My people, and My holy Name shall no longer be profaned, and the nations shall know that I, a Holy Lord, am in Israel.

Lo ! he comes, and thou shalt know that it shall be, saith the Lord, who is Lord indeed. This is the day in which I uttered it. And those that dwell in the cities of Israel shall go forth, and shall kindle fires with the weapons, the targets, and the pikes, and the bows, and the arrows,

¹ *I will post thee in the extreme North.* The nations here described shall be posted on the outskirts of the earth in the four corners of the earth, the parts most remote from Jerusalem, the navel of the earth. They appear to symbolise—1st, Russia, typified by the black horses of the Zech. vi., the least Christian of those who profess Christianity. 2nd, The Asiatic nations, followers of Islam, Zoroaster, Buddha, &c. &c. typified by the white horses of Zech vi.

and the hand-staves, and the spears ; and they shall be seven years burning them. And they shall not take wood from the forest, nor cut it in the oak coppices, but they shall burn up the weapons in their fires. And they shall plunder those who plundered them, and they shall strip those who spoiled them, saith the Lord.

And it shall be in that day that I will give to Gog a place of note, a tomb in Israel, the cemetery of those who came by sea. And they shall build round the mouth of the ravine,¹ and there they shall bury Gog and all his host, and then it shall be called THE CEMETERY OF GOG.² And the house of Israel shall bury them, that the land may be cleansed by the seventh month ; all the people of the land shall bury them, and it shall be to them a notable thing in the day when He is glorified, saith the Lord.

And after the seventh month they shall send men every-

¹ *They shall build round the mouth of the ravine* : It is evident that this ravine is a place to bury strangers in, where any foreigners who came by sea were wont to be buried. And finding it suitable for the purpose they enclose its mouth with a wall and devote it to the purpose of burying the bones of their enemies, whose corpses are so numerous that the original use of the burying place is forgotten and its very name changed.

This burying is done in three stages—

1st. The whole nation works at the task for seven months and buries the great mass of bones.

2nd. Buriers are sent to search out those that are left.

3rd. Every one makes a point of indicating a bone that has been overlooked with a mark or pillar.

² THE CEMETERY OF GOG. This description of the labour of burying the bones, and still more the subsequent description of the feast of the birds, may seem at first to conflict with the previous statement that they should be destroyed by fire and brimstone. The explanation appears to be that the fire and brimstone are spiritual, affecting not their bodies but their souls and spirits, the effect of which is to make them turn their swords against each other, so that God's enemies fall by mutual slaughter.

where to go through the land, to bury those who are left on the face of the land to cleanse it ; and they shall make thorough search.

And every one who goes through the land, when he sees a man's bone, shall build up a mark beside it, so that the buriers may take it away to the ravine, the cemetery of Gog, and bury it there. For the name, also, of the city is CEMETERY. And the land shall be cleansed.

And thou, son of man, say :—Thus said the Lord : I said to every bird that flies, and to all the beasts of the field, Assemble yourselves and come. Assemble yourselves from every side to My sacrifice, the great sacrifice which I have brought to the mountains of Israel, and have slain for you¹ there. And you shall eat flesh and drink blood.

You shall eat the flesh of giants,² and drink the blood of rulers of the earth ; rams, and calves, and goats ; and all the calves fatted. And you shall eat fat to satiety, and you shall drink blood till you are drunk, at My sacrifice which I have offered for you ; and you shall be filled at my table, with the

¹ *Which I have slain for you.* The word is used in Homer only for offering or burning to the gods, so that the point emphasised is that God invites the birds to the sacrifice he makes to THEM. This is evidently intended to show God's way of dealing with His creatures. To all He gives that in which they delight. Devi's delight in tormenting, and they shall be tormenting and tormented by those who prefer their society to that of the Almighty. Vultures shall be gorged with carrion. How much more then shall His saints be satisfied with holiness, and those who love Him with His love and care.

² *Giants.* Not necessarily men of great physical stature, but men of name and note, in accordance with the following, taken from the Septuagint. Gen. vi. 3, 4. "And the Lord God said :—'Let not My Spirit stay for ever among these men, seeing they are flesh ; but their days shall be 120 years. And there were giants on the earth in those days, and after that, whenever the sons of God went in to the daughters of the men, and they bore sons to them, those were the giants, from the beginning, the men of name and note.'"

horse and his rider, the giant and every warrior, saith the Lord. And I will shew forth My glory among you, and all the nations shall see My judgment that I have brought to pass,¹ and My hand that I have brought against them.² And the house of Israel shall know that I am Lord,³ and their God, from this day⁴ and thenceforward. And all the nations shall know, that because of their sins was the house of Israel carried away captive; because they disregarded me, and I turned away My face from them, and gave them over into the hands of their enemies, and they all fell by the sword

According to their uncleannesses, and according to their transgressions, I acted towards them, and turned away My face from them.

Therefore thus saith the Lord who is Lord indeed :—Now will I turn away Jacob's captivity, and will pity the house of Israel, and I will be jealous because of My Holy Name. And they shall be repaid⁵ for their dishonour, and the injustice wherein they acted injuriously, when they are settled in their land in peace. And there shall be none to make them afraid, when I turn them away from among the nations, and when I collect them from the countries of the nations; and I will be

¹ *Shall see My judgment that I have brought to pass, i.e.* they shall see the righteousness of it, and confess that the Judge of all the earth does right.

² *And My hand that I have brought against them.* Also they shall see God's hand and action in the affairs of the world. During the Day of grace He purposely acts so that they may disregard and ignore Him if they please, in order that they may show by their actions what is in their hearts.

³ Not only that He is Lord, Almighty, Omnipotent, whom none can resist, but also that He is their God, Who delights to be their Shepherd, to lead them to green pastures and still waters, if they will but be His sheep.

⁴ *From this day, i.e.* from the day on which He does these things, from the day of which He is speaking.

⁵ *They shall be repaid; or they shall receive, i.e.* the Lord's recompense for all they have suffered through being His people. He will make it worth their while to have endured wrong for His sake.

sanctified among them before the nations; and they shall know that I am Lord and their God, when I manifest Myself to them among the nations. And I will no longer turn away My face from them, because I have poured out¹ my wrath against the house of Israel, saith the Lord who is Lord indeed.

¹ *I have poured out.* ἐξέχεα. Apparently meaning "My wrath is poured out," exhausted—so there is none left.

NOTE ON THE PROPHECIES OF EZEKIEL.

1. In approaching to the consideration of the book of the prophecies of Ezekiel, it is necessary to remember that the "Cloud" which he describes (i. 4) wherein resided the spirit of the motion of the Cherubim-chariot (i. 20) was none other than the Cloud which rested on the tabernacle in the wilderness.

2. The same cloud is mentioned in Levit. xvi. 2 as the SHEKINAH of the Holy of holies, by reason of the presence of which Aaron was forbidden to enter that "secret place of the most High," save only on the Day of atonement, and then with careful observance of the prescribed rites for duly making atonement on behalf of himself and the house of Israel—nay even for the different divisions of the tabernacle itself which, so far as it represented the congregation, partook of the defilement due to their manifold transgressions even in the most holy things.

3. The glory which Ezekiel saw was none other than the glory which took possession of Solomon's temple (2 Chron. vii. 2), and save for the transgressions of the house of Israel, should have dwelt there forever.

4. The apparition of this glory to the captive Ezekiel can only be regarded as an act of infinite condescension on

the part of the God of Israel; and the whole prophecy shews forth, in a most marvellous manner, His infinite condescension and tender consideration towards His faithful worshippers, which finds expression in a different form to Daniel in his captivity, and to Job in his uncomforted affliction.

5. On the other hand in striking contrast to this do we see the folly of the idolaters in forsaking the worship of such a God as Jehovah, and the paltriness of the unclean worship in which they delighted. We are apt to regard this worship of other gods as a sin of transcendent magnitude, akin to that of Milton's hero when he preferred to reign in hell rather than serve in heaven. But just as this hero is a pure fiction of the poet's brain,¹ so when we see from Jehovah's side, as did Ezekiel—for whoever the personal occupant of the Cherubim-chariot may be supposed to have been, there is no doubt that he spoke for Jehovah Himself, and as representing Him in such veiled splendour as might be tolerable to Ezekiel—so viewed the paltriness of the idolatrous worship, exercised in the recesses of their houses by the elders of Israel, stands out in marvellous contrast to the National Worship designed by the Lord of Heaven and earth for His chosen nation, and which should have permeated their whole life, both collective and individual.

6. And terrific as appears, from a human standpoint the slaughter ordered in Chap. ix. it becomes not only intelligible—when viewed from the other side—but as the inevitable

¹ This we learn from Holy Scripture, see 2 Pet. ii. 4, Jude 6, where we are told the fate of the disobedient among the heavenly host who left their own abode. They were promptly shut up in prison. Of these therefore our enemy is not, for he is still at large. See Holy Writ *passim* and Rev. xx. 1-3 in particular.

consequence, long delayed by the Divine mercy,¹ but utterly unavoidable in view of the persistent folly of which they were guilty in forsaking the worship of the Living God, and worshipping these wretched and profane abominations, and adoring the sun, which however glorious to behold, either essentially or as a symbol of Divine splendour and might, is utterly powerless to hear and respond to worship.

7. Before considering the preceding translations from the Septuagint, it will be well to consider the Septuagint itself and its claims to our attention. Among the greatest of these is the fact that the inspired writers of the N.T. follow it, sometimes in places where it differs from the now received Massoretic text. Also that the early fathers of the Church used it, and indeed for the most part, only knew the O.T. through and by means of it. In fact it was to them much what the A.V. is to us.

8. Are we then to receive it as a paramount authority? The arguments seem strong for such a course, but to do so seems rather to savour of slavery to the letter, which killeth, than of perception of the spirit, which giveth life. The fact is that the text of Scripture has undergone considerable dilapidation² in its passage through the hands of fallible men, and any attempt to restore certainly the original text throughout is now hopeless. The spirit, however, of

¹ Many people are scandalised by the so-called "damnatory clauses" of the Athanasian Creed. Do they reflect what they really mean? The creed states that "the right faith is THAT WE WORSHIP." Now, if we worship not the One True God there are but two alternatives. 1st, To worship meaner gods—for there are gods many and lords many. (See 1 Cor. viii. 5, 6). Or, 2nd, to assume divine honour to ourselves—to be gods to ourselves. *Utrum horum insanius?*

² In this respect the Great Pyramid seems an apt illustration of the state of the book of Scripture.

the Scriptures giveth life, and that may be apprehended by those who truly and honestly desire and seek it, even through the medium of a faulty translation. For the law of the kingdom is ASK, and ye shall receive; SEEK, and ye shall find; KNOCK, and it shall be opened to you. Our trust is not in dead matter, but in the Living God, who knows how to give good gifts to His children, and will not give them a stone when they seek bread from Him.

9. In the study of the Scriptures, too, which is one of the most obvious means of seeking, we have the further promise that if any man will do God's will, he shall know of the doctrine (John vii. 17). Moreover, the spiritual man judges all things, and is judged of none (see I. Cor. ii. 15 and context). We do well, therefore, to seek by every means to enter into the spirit of the Scriptures; and in doing this the Septuagint is undoubtedly of great assistance, for the following reasons, among others:

- (a) It was made from manuscripts of the Hebrew text older than any to which we have access, and before the tongues (for there were several) employed had become dead languages.
- (b) The Greek language, arising when Hebrew and Chaldee were passing out of use, was widely used and understood in the East, and is still a living language, though, of course, it has undergone modification, as all languages do, by the lapse of time. Still we have a large literature in the ancient Greek, by which we may know the use and signification of its words and turns of expression. Moreover, while Greek is a distinctly European language—the Greeks being a

free people and always at feud with Asia, which belonged to the King—it, nevertheless, has certain affinities with Eastern ways of thought and expression which admirably adapt it for a medium of communication between East and West.

- (c) The translation was made at least 130 years before Christ, probably more, and so presents to us, in a language which we are able to understand, the Scriptures as then understood by devout men well qualified to understand them. Moreover, we are delivered from some anxiety in the matter by the treatment which the prophecies of Daniel received. The original Septuagint translation was found so faulty that another was substituted for it, which is generally received and embodied in the Septuagint as now printed, the first translation being often given in an appendix. We may be sure, therefore, that the translation was received on its own merits, and not accepted blindly on the authority of the translators.

10. Moreover, we do well to consider what St. Peter says of the matter, for what he wrote concerning written prophecy must surely apply to the version of the Scriptures which he used. He writes:—"We have also a very sure thing in the word¹ of prophecy, to which you do well in taking heed,² as to a lamp shining in a squalid place, until the day break, and the light-bearer arise in your hearts; knowing this first, that no written prophecy is produced

¹ Alluding evidently to verbal utterances in spiritual power, which so abounded in the early Church. See 1 Cor. xii.-xiv., Acts xxi. 8-11, xx. 23, &c., &c.

² See also St. Paul's warning on this subject, 1 Thess. v. 19-21.

capable of self-interpretation.¹ For never at any time was prophecy brought by the will of man, but being borne along under Holy Spirit men spoke from God." When, therefore, we find the Septuagint apparently departing from the original text, the wise course seems to be to see whether the version in the Greek is in accordance with the analogy of faith, and—being spiritual—we should be able to follow St. Paul's injunction to prove all things, and hold fast that which is good.

11. We have an instance in point in the passages now under consideration, where we find "a writer's inkhorn" in the Hebrew, and "a sapphire girdle" in the Greek. We have already seen, however, that the sound, or voice, like the appearance of a sapphire stone, fashioned into the form of a throne, is no inapt symbol of the inspired writings themselves; so that it appears in accordance with the analogy of faith to see in these two material symbols the same spiritual meaning or intention.

12. The most remarkable deviation, however, is seen in the second description (Ezek. x.) of the Cherubim. Here it is evident that the Greek version is careful to show that the four wheels described are four additional wheels—or runners, for they may have been spherical so far as the word used indicates—to the Cherubim-chariot, and that the Cherubim are seen with eight wings each, in place of four as seen before. It is evident that the intention is to show a development of the Cherubim before the prophet's eyes. Traces of the means by which this development was indicated are observable in translations from the Hebrew text, but the

¹ Hence the need of spoken prophecy, *i.e.* spiritual utterances through the mouths of men, to interpret it and make its intention clear.

passage seems there to have been corrupted by the scribes who copied it,¹ through a false reverence for the letter which killeth; whereby having transcribed the vision of the first chapter, and seeing wheels of Tarshish—a sea-green stone—there described, and not knowing the Scriptures nor the power of God, wrote the same word again where the Greek, doubtless following the true text, mentions wheels of carbuncle—a brilliant red stone. In this they would doubtless be strengthened by the emphatic statement in v. 20, that this was the same living organism which the prophet saw by the river Chebar; whereas the real intention of this statement appears to be to prevent any one from supposing—owing to the different description given—that the thing described was different, when it was really a further development of the same organism. A similar instance of the development of a prophetic vision under the prophet's eyes may be found in Zech. iv. 11-14. See subsequent translation.

13. It is necessary always to remember this element of progress in prophecy, by which events are drawn in sequence as they are to happen. The works of God are always progressive, and THE SIN of God's people is a tendency to stand still instead of going forward with Him. Thus in the prophecy concerning Gog and Magog, Palestine is described as the deserted land that has been colonised; referring to its present desolation (A.D. 1891) and its future colonisation by the restored Israelites. So later on He says to Gog, "I will collect thee, and will guide thee, and will post thee in the extreme North, and I will bring thee up on to the mountains of Israel. And I will dash . . ." Where the prophecy moves with extreme rapidity, describing in a few words events

¹ Compare 2 Cor. iii. 15.

which occupy centuries, viz., the collection of Gog and his development into a nation in his own land in the extreme North, and subsequent invasion of the navel of the earth. So the place where Gog is to be buried is first called "the cemetery of those who came by sea," being apparently used only for foreigners who might die in the land, and only acquiring its name, THE CEMETERY OF GOG, from its use after the destruction of his host.

14. Again it is necessary to discern where spiritual things are meant, and where natural things are described. So the Solid above the heads of the Cherubim is a spiritual solid, just as the air, or open firmament of heaven, is described by the same word in the Septuagint version of Gen. i. This seems quite in accordance, by the analogy of faith, with the description of the solid earth as mere void, as in A.V. Gen. i. 2.

Again there are two descriptions of the destruction of the host of Gog, one by fire and brimstone, and another by the birds of the air and the beasts of the field, followed by the burial of his bones in THE CEMETERY OF GOG. The explanation is evidently that the fire and brimstone are here figures of spiritual things, whose outward manifestation or result is seen in their turning their weapons against each other, and falling by mutual destruction.

CAROLAN.

In the eighth month of the second year of Darius, there came a word of the Lord to Zechariah¹ the prophet, son of Berechiah, son of Iddo, saying :—The Lord was very sore displeased at your fathers ; and thou shalt say to them : Thus saith the Lord, the Almighty ; Turn to Me, saith the Lord of the forces, and I will turn Me to you, saith the Lord of the forces. And be not found like your fathers, when the prophets called them to account before, saying ; Thus saith the Lord, the Almighty : Turn from your evil ways, and from your evil pursuits. And they did not hearken, nor try to hearken to Me, saith the Lord. Where are your fathers, and the prophets ? Shall they live for ever ?

Yet receive all My words, and all My ordinances which I enjoin in My Spirit upon My slaves the prophets, who pursued your fathers, and answered them, saying ; Just as the Lord, the Almighty, arranged to do² to us, after our ways and after our pursuits, so did He act towards us.

On the four-and-twentieth day of the eleventh month—

¹ *Zechariah* : memory of the Lord, *or* man of the Lord.

Berechiah : (= Barachel, the father of Elihu, Job xxxii. 2), who blesses God, who bends the knee before God.

Iddo : His hand, His power, His praise, His witness, His ornament.—(Cruden.)

² *As the Lord . . . arranged to do.* Observe that God set before Israel a blessing and a curse. See Deut. xi. 26-32. And in Daniel ix. we see that faithful and greatly beloved slave of God justifying Him in all the captivity and troubles which had befallen His people.

this is the month Sabat¹—in the second year of Darius ; there came a word of the Lord to Zechariah the prophet, son of Berechiah, son of Iddo, saying :—I saw by night, and behold a man mounted on a bright bay steed ; and he was posted between the shady mountains ;² and behind him horses,³ bright bays, and roans, and piebalds, and white horses.

And I said : What are these, Sir ?

And the angel who was speaking in me said : I will shew you what these things are.

And the man who was posted between the mountains answered ; and he said to me : “ These are they whom the Lord hath sent forth to reconnoitre round the earth.”

And they reported to the angel of the Lord who was posted between the mountains, and said : “ We reconnoitred round the whole earth, and behold the whole earth is inhabited and at rest.”

And the angel of the Lord⁴ answered and said : “ O ! Lord Almighty, when wilt Thou shew favour to Jerusalem, and to the cities of Judah, which Thou hast neglected these seventy years ?”

And the Lord, the Almighty, answered the angel who was speaking in me with good speeches and comfortable⁵

¹ *Sabat* : a Hebrew month partly coincident with our January. Observe that there is an interval of about three months between the first word and the second.

² Probably identical with the two mountains of brass of chap. vi. Perhaps *the shadowing mountains* would be a better translation. Compare Is. xxxii. 2.

³ *Behind him horses* : These horses appear to be related to those of chapter vi. much as the wheels of Tharsis or beryl of Ezek. i. to the other set, like carbuncle of Ezek. x. to which the name Gelgel was given.

⁴ This angel of the Lord is evidently the interpreting angel, as we see from the reply. We may well suppose that he gave utterance to the thoughts of the prophet's heart, interpreting from him to God, as well as from God to him.

⁵ *Comfortable* : παρακλητικούς. Translated thus by analogy with the A.V., which translates παράκλητος by the word Comforter.

words, and the angel who was speaking in me said to me:—Cry aloud, and say; Thus saith the Lord, the Almighty: I burn with great zeal for Jerusalem and for Sion. And My wrath is greatly kindled against the nations who attacked them with Me. For whereas I was but a little angry, they helped Me forward to evils. Therefore, thus saith the Lord: I will turn towards Jerusalem in pity, and My house shall be rebuilt in her, saith the Lord, the Almighty, and the measuring tape shall be stretched out upon Jerusalem again.

And the angel who was speaking in me said:—Yet again cry aloud, saying: Thus saith the Lord, the Almighty: Yet shall cities abound in good things. And the Lord will yet be gracious to Zion, and shall love Jerusalem.

And I raised my eyes and looked, and lo! Four horns. And I said to the angel who was speaking in me: What are these, Sir? And he said to me: “These are the horns that scattered Judah, and Israel, and Jerusalem.”

And the Lord shewed me four carpenters. And I said: What are those going to do? And he said. “These are the horns that scattered Judah, and broke down Israel, so that not a man of them raised his head; and these are gone forth to sharpen¹ them into their hands. The four horns are the

¹ *To sharpen*: This seems to point to some such movement as we now see in the persecution of the Jews in Russia, Germany, and elsewhere; the object of which is to induce the Jews to return to their land. The vision must be taken in connection with that before and the one which follows. In the first the whole earth was reported as at rest. In the following one we see the promise of the restoration of Jerusalem. But in order that this may be possible it will be necessary to find some motive to make the Jews desire to return, and drive them to their own land from the nations in which they have settled. The destruction of the horns, or a mitigation of their severity towards the Jews would only lead to the Jews settling down in foreign lands and finding rest and ease there.

nations that raised the horn against the land of the Lord to scatter it.

And I raised my eyes and saw, and lo! a man, and in his hand a surveyor's measuring tape. And I said to him:—"Where are you going? And he said to me: "To measure out Jerusalem; to see how much its breadth is, and how much its length."

And behold, the angel who was speaking in me went and stood; and another angel came forth to meet him, and spoke to him, saying: "Run and speak to that young man,¹ and say: Jerusalem shall be inhabited and wealthy through the abundance of men and cattle in her midst." Also I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in her midst. Ho! Ho!! Flee from the land of the North, saith the Lord. For I will collect you from the four winds of Heaven,² saith the Lord. Flee into Zion, ye who dwell in the daughter of Babylon. For thus saith the Lord, the Almighty: In search of glory did I send Me forth against the nations that spoiled you. Wherefore he who touches you, is as one who touches the pupil of his eye.³

Therefore lo! I bring my hand against them, and they shall be a spoil to those who are their slaves,⁴ and you shall know that the Lord, the Almighty, sent me. Rejoice, and exult, O! Daughter of Zion. For lo! I come, and will pitch My

¹ *To that young man, i.e. to the prophet.* The hopes of the Jews must be raised, and their thoughts turned to restoration to their own land and prosperity therein, in order that they may go in the direction which God desires.

² *The four winds of heaven.* See the subsequent vision of the four chariots. Zech vi. and notes thereon.

³ *The pupil.* Where we speak of the pupil of the eye the Greek has "the damsel."

⁴ *Those who are their slaves: i.e. the Hebrews.*

tent in the midst of thee, saith the Lord. And many nations shall flee to the Lord in that day, and shall be to Him for a people, and shall pitch their tents in thy midst; and thou shalt know that the Lord, the Almighty, sent me to thee. And the Lord shall take possession of Judah, His portion, upon the holy city; and shall again love Jerusalem.

DO REVERENCE BEFORE THE LORD, ALL FLESH. FOR HE HATH ARISEN FROM HIS HOLY CLOUDS.

LUKE I. 67-79.

And Zachariah, his father, was filled with Holy Spirit and prophesied, saying :—Blessed be the Lord God of Israel, for He hath looked upon¹ His people, and hath wrought a ransom for them. And hath awakened a horn of salvation for us, in the house of His servant² David. As He spoke through the mouth of His holy prophets from the beginning ; Salvation from our enemies and from the hand of all that hate us. To do mercy to our fathers, and to remember His holy covenant. The oath which He swore to Abraham to give us : to deliver us, freed from fear, out of the hands of our enemies, to serve Him, in holiness and righteousness before His face, all our days.

And thou, child, shalt be called a prophet of the Most High; for thou shalt go before the face of the Lord to prepare roads for Him. To give the knowledge of salvation to His people, in the putting away of their sins, through the tender mercies of our God, whereby the Day-spring from on High hath risen upon us, to shine upon those who sit in darkness and in the shadow of death, to guide our feet into a road of peace.

¹ Or *risen upon*, or *visited*.

² *παῖς* means a *boy*, either literally or applied familiarly to a slave.

THE DAYSPRING.

And the Lord shewed me Jesus, the high-priest, standing before the face of the angel of the Lord, and the Slanderer¹ standing on his right hand to impeach him.² And the Lord said to the devil¹: The Lord lay on thee the penalty, thou slanderer¹; yea the Lord lay the penalty on thee, Who hath singled out Jerusalem. Seest thou not this thing, as it were a brand pulled out of the fire.

And Jesus was clad in filthy clothes, and stood before the face of the angel. And He answered and said to those before His face, saying: Take away the filthy clothes from him. And He said to him: See, I have taken away thy transgressions. And do you clothe him in a priestly robe,

¹ In all three places the same word—*διάβολος*—is used in the Greek, of which the English derivative is, of course, “devil.”

² *To impeach him*, or to plead against him. Compare 1 Peter v. 8, where the corresponding noun is used in the Greek, and translated “adversary” in A.V. St. Peter there compares him to a lion in search of prey, to indicate his strength and determined animosity, but his method is that of an opponent in a lawsuit, and his weapon slander. It must be remembered that our adversary is not a fallen archangel, but one who has access to heaven itself until his conduct becomes such as to be no longer endurable, when the loyal angels turn him out, and remove the seats which had been till then the appointed places of him and his crew when visiting the court of the Heavenly King. See Rev. xii. 1-9. Here he is seen standing on the right hand of Jesus, whom he appears to have dragged forward in his filthy clothes, or by his slanders to have had him summoned to the Presence.

and place a clean tiara¹ on His head. And they placed a clean mitre¹ on his head, and clothed² him ; and the Angel of the Lord took his place³.

And the angel of the Lord protested solemnly to Jesus, saying : Thus saith the Lord the Almighty, if thou walkest in My ways, and observest My ordinances, Thou shalt also separate My house. And if thou guardest carefully My court,⁴ I also will give thee those who repent in the midst of those who stand by. Hear, therefore, thou High priest, thou and thy neighbours who sit before thy face, for they are observers of signs ; therefore behold, I bring forth My slave the Day-spring.⁵ For the stone which I give⁶ before the face of Jesus, upon the one stone are seven eyes. Lo ! I dig the pit,⁷ saith the Lord, the Almighty, and I will search out⁸ all the iniquity

¹ *Tiara, mitre.* In the Greek the same word—*κίβητος*—is used, meaning commonly a Persian head-dress, probably the same as the royal tiara. In Exodus xxviii. 4, the Septuagint has the same words translated here “priestly-robe” and “tiara” or “mitre,” where A.V. has *robe* and *mitre*.

² *Clothed him.* Or cast clothes about him, *i.e.* not only the robe before mentioned but also becoming outer garments.

³ *Took his place, i.e.* for the purpose of the next duty which devolved upon him, in announcing the Lord's purpose towards Jesus.

⁴ *My court.* Meaning apparently the court of the Temple where stood the brazen altar, laver, &c.

⁵ *Dayspring.* The same Greek word occurs in Lc. i. 78, and is so rendered in the A.V. “Whereby the Dayspring from on high hath visited us”—or looked upon us, or risen upon us.

⁶ *I give.* Or literally, *I gave*; the past being used to show that the act is already complete in the purpose of the Almighty.

⁷ *I dig the pit.* The precise metaphor intended is obscure; the word means any kind of pit or excavation, and might be intended in the sense of digging a foundation in preparation for building. But a more probable intention is the sense of a hole in which to plant a tree, in which sense Homer has the word Il. 17-58, in connection with the plantation of olives. This also is suggested by the metaphor which appears in the A.V. which has BRANCH, where LXX. have Dayspring.

⁸ *I will search out.* The word means to *feel* or *grope* for like a blind man, or a man in the dark. But if the Almighty grope for a thing !

of that land in one day. In that day, saith the Lord, the Almighty, you shall invite, each one his neighbour, under his vine and under his fig tree.

And the angel who was speaking in me turned, and awoke me, like as when a man is awakened out of his sleep; and said to me:—"What dost thou see?"

And I said:—I have looked, and lo! a lamp-stand all of gold, and the light¹ upon it; aye, seven lamps upon it, and seven oil vessels to the lamps upon it; and two olive trees upon it, one to the right of the light¹ and one on the left.

And I inquired, and said to the angel who was speaking in me, saying:—What are these things, Sir? And the angel who was speaking in me answered and said to me as follows:—"Knowest thou not what these things are?" and I said: No, Sir.

And he answered and spake to me saying:—**This is the word of the Lord to Zerubabel, thus:—NOT IN GREAT POWER, NOR IN STRENGTH OF BODY, BUT IN MY SPIRIT, saith the Lord, the Almighty, WHO ART THOU,**² OH

¹ *Light.* λαμπάδιον diminutive from λαμπάς a torch. Apparently used as a collective expression, including the seven lamps; but it must be remembered that the vision is only gradually becoming manifest to the prophet, nor do the words of the interpreting angel fully explain it.

² **WHO ART THOU?** Art thou on the Lord's side or against Him? The principles of good and evil are rapidly coming to the full, and men have to declare themselves. The meaning in these words appears multifold. **WHO ART THOU?** Art thou a mountain of worldly success and fleshly might? If so thou art naught, thou shalt vanish like Babylon the great and never be seen again. Compare Rev. xvii and xviii.

Art thou a mountain of wrong needing to be righted, a mountain of depressing failure and continual shortcoming in the Lord's hand? Oh my people! Have you started aside like a broken bow, when the Lord would have used you; Have you been like the children of Ephraim, who, being harnessed and carrying bows, turned themselves back in the day of battle? Have your iniquities gone over your heads like a sore burden, too grievous to be borne? **FEAR NOT, SAITH THE LORD. FOR VERY GREAT ARE**

GREAT MOUNTAIN OF { ADJUSTMENT } BEFORE THE FACE
 { SUCCESS }

OF ZERUBABEL? **Also**—I WILL BRING FORTH THE STONE OF THE INHERITANCE, EQUALITY OF GRACE HER GRACE.

And there came a word of the Lord to me saying:—
The hands of Zerubabel laid the foundations of this house, and his hands shall complete it. And thou shalt recognise that the Lord, the Almighty, sent me forth to thee. WHY DID ANYONE MOCK AT THE DAY OF SMALL THINGS?¹ ALSO THEY SHALL OFFER FREELY AND SHALL SEE THE STONE OF TIN² IN THE HAND OF ZERUBABEL. THESE EYES ARE SEVEN THAT LOOK UPON THE WHOLE EARTH.

And I answered, and said to him:—What are these two

HIS TENDER MERCIES. HE HATH SMITTEN AND HE WILL HEAL. DID YOU THEN EXPECT TO DELIVER YOURSELVES? NO! THAT COULD NOT BE; BUT I WILL BRING FORTH THE STONE OF THE INHERITANCE, EQUALITY OF GRACE HER GRACE, AND I WILL BRING FORTH YOUR RIGHTEOUSNESS AS THE LIGHT AND YOUR JUST DEALING AS THE NOONDAY. FOR WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S ELECT, OR CONDEMN WHOM HE JUSTIFIES?

¹ *Why did anyone mock at the day of small things?* Great as the Lord's mercies to His people have been, we have so far seen but the day of small things. Have those who bring up their tithes and offerings forgotten that they have therein challenged the Lord to fulfil His promise and pour them out a blessing that there shall not be room enough to receive it? But though they should receive abundantly, above all that they can ask or think, let them not be content. Even though they should need to pull down their barns and build greater, Let them not say to their soul:—Eat, drink, and be merry. Rather let them say:—What can these things profit me if my Lord come not? The children of the bridechamber cannot fast while the bridegroom is with them, nor feast while He is absent.

² *The stone of tin.* Apparently in antithesis to the stone of lead afterwards mentioned. Tin is characterised by great ductility and lustre, when used to coat iron it protects it so long as the coating remains intact, but when it is scratched through it hastens the corrosion of the iron by electrical action.

olive trees on the right of the lamp-stand¹ and on the left? And I asked a second time, and said to him :—What are the two olive branches, in the hands of the two golden-nostrils, which anoint and lead up² the golden oil vessels? And he said to me :—“ Knowest thou not what these are ? ” And I said : No, Sir. And he said :—“ These are the two sons of the fatness³ who are set beside the Lord of all the earth.”

And I turned, and raised my eyes and saw. And lo! a flying sickle. And he said to me :—“ What seest thou ? ” And I said : I see a flying sickle,⁴ in length twenty cubits,

¹ At first the two olive trees were described by the prophet as upon the lampstand, to right and left of the light. Now they are seen to the right and left of the lampstand itself, and so excite the interest of the prophet that he hurriedly turns to the angel for explanation. But the interpreting angel replies not, and lo! the two olive-trees become two human figures with olive branches in their hands, which have the function of anointing . . . the golden oil vessels.

² *Lead up.* ἐπαράγω; to bring up, and so to stir up, excite, exalt, elevate. These two figures do not appear to have had any counterparts in the candlestick of the tabernacle. They represent men in a peculiar office or position, who act as channels or pipes for the flow of the oil to the golden oil vessels, and arouse and stimulate to action these servants of God. Nor must we forget the significance of the olive-branches in their hands, whether in the modern symbolism of peace and goodwill, or in the ancient custom of suppliants, who bore an olive-branch when they approached earthly kings, or the temples of the gods.

³ *These are the two sons of the fatness.* They appear to hold the positions that were coveted by the sons of Zebedee. Matt. xx. 21. πύρρης means fatness in a good sense. The word occurs in connection with the olive again in Rom. xi. 17. *q.v.*

⁴ *A flying sickle.* The A.V. following the Hebrew has a flying roll. This appears to be a case like that in Ezek. ix. where the “ sapphire girdle ” of the LXX. appears to support and amplify the “ writer’s inkhorn,” which appears in the Hebrew text. The Greek word means a sickle or reaping-hook, from ΔΡΕΠΩ, to break off, to pluck. The cubit was of different lengths at different times and in different countries. The Egyptian cubit was about 20·7 inches. The later Greek cubit was the length of a man’s forearm, or about 18 inches. The archetypal cubit was 25·025 British inches according to Piazzzi Smyth.

and in breadth ten cubits. And he said to me :—This then is that which goes forth over the face of all the earth.

For every thief on the one side shall be punished, even to death ; and on the other side every one who is forsworn shall be punished. And I will bring it forth, saith the Lord, the Almighty ; and it shall enter into the house of the thief, and into the house of him who swears by My name to a falsehood. And it shall take up its abode in the midst of his house, and shall bring it to an end, both the woodwork and the stones of it.

And the angel who was speaking in me went forth, and said to me :—“ Raise thine eyes and see this thing that goes forth.” And I said : What is it ? And he said :—“ This is the measure¹ that goes forth.” And he said :—“ This is their iniquity² in all the earth.” And lo ! a hundredweight³ of lead lifted up. And lo ! a woman was sitting inside the measure ; and he said :—“ This is lawlessness ;” and he cast her into the midst of the measure, and he cast the mass⁴ of lead into her mouth.

¹ *The measure.* The Greek word is μέτρον, which means a measure or standard of any kind, but here apparently a measure of capacity, though the Greek gives no hint as to its size. The Hebrew has “ Ephah,” which corresponds to our “ bushel,” being the largest measure in common use.

² *Their iniquity.* The Hebrew text has here “ This is their eye.”

³ *A hundredweight.* Given roughly as a modern representative of the talent, of which there were several, the two best known being : The Euboic, or Attic, about 57 lbs. avoirdupois ; and the Æginetan, of about 82½ lbs.

⁴ τὸν λίθον τοῦ μόλιβδου, means apparently “ the leaden stone,” with evident reference by contrast to the “ stone of tin ” mentioned in the previous chapter. The play upon the words could be almost exactly reproduced by translating “ a talent of lead ” by “ a stone of lead,” but 14 lbs. is so much less than the least weight assignable to a talent that this translation has not been used in the text.

Into her mouth. This is certainly the meaning of the Greek, and therefore what the translators understood to be the intention of the Hebrew ; and it moreover agrees with the other symbolism of the vision. The difficulty, for

And I raised my eyes and saw, and lo! two women going forth, and spirit in their wings, and they had hoopoe's¹ wings. And they took up the measure between the earth and heaven. And I said to the angel who was speaking in me, Whither do these carry off the measure? And he said to me:—"To build it a house in the land of Babylon, and to make preparation; and they will set it there upon that which they prepare for it."

And I turned and raised my eyes and saw, and lo! four chariots issuing from between two mountains, and the mountains were mountains of brass. In the first chariot were bay horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot piebald roans.²

And I answered and said to the angel who was speaking

instance, would not be at all diminished by supposing that the weight was cast on the mouth of the measure, for two hoopoes, or women with hoopoe's wings, would carry a talent weight of lead with no greater ease on the mouth of the measure than inside the woman after she had swallowed it. The language is of course figurative throughout, in which sense there is no difficulty whatever in accepting it, seeing the monstrous things which people do swallow, if only they come to them without reliable authority, so that they can please themselves in the matter. This may perhaps be illustrated by the history of the prophet Jonah, which does come to us with good authority, but which some among us profess to be unable to credit, thereby showing themselves far in advance of the Scribes and Pharisees who only swallowed camels, seeing that it is evident—from their feats in that direction—that had they been in Jonah's place they would have swallowed the whale, and swum ashore after.

¹ The hoopoe is a little bird about the size of a thrush, conspicuous for nothing but the singular feather hood which it wears on its head, and a non-aggressive attitude generally.

² *ποικίλοι ψαροί*. Difficult to render, *ποικίλος*, as applied to a horse, means "piebald." *ψαρός* is said to mean "like a starling," *i.e.* ashen grey or speckled. A strawberry roan variegated with white seems to answer the description exactly.

in me : What are these things, Sir ? And the angel who was speaking in me answered and said : These are the four winds of heaven. They go forth to stand at the side of the Lord of all the earth. That in which were the black horses were going forth over the land of the North, and the white ones were going after them. And the piebalds¹ were going over the South country. And the roans² were going out and sought to go and reconnoitre round the earth. And He said : **Go and reconnoitre round the earth.** And He shouted and spoke to me, saying : **Look at those that are going forth over the land of the North. They have stilled my soul³ in the land of the North.**

And there came a word of the Lord to me, saying :—Take the things from the captivity⁴ that are with its rulers and its

¹ *Piebalds*, *ποικίλοι* in the original, see previous note.

² *Roans*, *ψαροί* in the Greek, see previous note. It will be observed that the bays are thus omitted altogether, and it would be easy, and not improbable, to suppose a clerical error, whereby *ψαροί* has been written instead of *πυρροί*, the word meaning bay when applied to a horse—literally, flame-coloured. It may well be, however, that even if this be so, it is not without intention in the overruling providence of God, and that for some reason or other the roan is a better colour to typify, at a subsequent stage, the nations originally typified by bay or flame-coloured horses.

³ *Have stilled my soul.* *θυμός* means the principle of life, feeling, thought, and has been translated soul accordingly, although it is not the word most commonly so translated. Here, of course, it stands for a spiritual antitype, and the thing pointed out appears to be the lack of spiritual life in Russia (denoted by the black horses—for they *profess* Christianity). The same thing in heathen Asia is symbolised by white horses, apparently as perfectly colourless in spiritual things, and because they are at least free from the sin of professing a Christianity that has no vitality—somewhat, therefore, as a white pall is used on a child's coffin.

⁴ *The captivity.* The language of Scripture is often very pregnant. When, as in this case, a word has more than one meaning it is not a question of which is the right one, but how an English word shall be found to express them all. *αἰχμαλωσία* means either “the captivity” or “the body of captives,” and both meanings have to be kept in mind ; as, of course, in connection with “its rulers and respectable men,” the word must be understood as meaning “the body of the captives.”

respectable men,¹ and with those who have witnessed it; and thou shalt enter in that day into the house of Josiah, the son of Zephaniah, who is coming² out of Babylon. And thou shalt take silver and gold,³ and thou shalt make crowns. And thou shalt crown Jesus, the son of Josedech, the High Priest; and thou shalt say to him:—Thus saith the Lord, the Almighty: Behold a man; the Dayspring⁴ is his name; and from beneath him shall He rise and shall build the house of the Lord. And he shall sit, and he shall rule upon his throne, and there shall be a priest at his right hand, and peaceful counsel shall be in them both. And the crown shall be to them that remain,⁵ and to her respectable men, and to those

¹ *Its respectable men.* Perhaps hardly satisfactory, but the word means—when applied to men—serviceable, fit, proper; good and useful citizens, *i.e.* good men and true, not eminent or learned, but men who are—like John Gilpin—citizens of credit and renown.

² *Who is coming.* Apparently he was on his way when the word came to the prophet.

³ *Silver and gold.* These apparently are the “things from the captivity” which the prophet was bidden to take in the opening words.

⁴ *The Dayspring.* Ἀνατολή means a rising of the sun, moon, or a star, and, as a type, is closely identified with the morning star, the harbinger of day, as in Lc. i. 78, where it is applied to John the Baptist. In fact, there are three physical types which are closely associated in Scripture, namely: 1. The Morning Star; 2. The Sun (of Righteousness); and, 3. The Father of the lights (see James i. 17), which we may, for the sake of clearness, imagine to be some such magnificent and remote group of suns as the Pleiades appear to be. All three are, of course, applicable to the Eternal Son, the great fulfiller of all types; and without by any means limiting the meaning to it, we may well conceive that they show Him forth. 1. In His holy life on earth in mortal flesh. 2. In His present ministry at the golden altar in the heavens, where He stands, making intercession for us, like the High Priest of Israel on the Day of atonement. 3. To His future kingly reign and glory when the kingdoms of this world shall be the kingdoms of the Lord and of His Christ.

⁵ τοῖς ὑπομένουσι recalling Daniel xii. 12 μακάριος ὁ ὑπομένων . . . ; and many other places where a remnant obtain the blessing promised to all. In order, however, to appreciate the full meaning of the passage (which may we do some day), it is necessary to suppose a noun—say ὑπομονή used in speaking of the *patience* of the saints—meaning “remnant” of the feminine gender

who have witnessed her, and for the adornment of the son of Zephaniah, and for a psalm in the house of the Lord. And those who are far away from them shall come and shall build in the house of the Lord; and you shall know that the Lord, the Almighty, sent me to you; and it shall be if you will hearken and hear the voice of the Lord your God.

referred to by the subsequent pronouns *her* respectable men and those who have witnessed *her*. This noun would then be in complete antithesis to *αἰχμαλωσία*, the captivity, or the body of captives; and the whole construction becomes a parallel to that employed in verse 10, and the patience of the saints becomes an antitype to the captivity of Israel, and the whole passage a glorious promise of what shall be if we will keep the word of His patience (see Rev. iii. 10). *ὀπομονή* means the *patience*, or *the patient*, or *the patients*. *αἰχμαλωσία* means *the captivity*, or *the body of the captives*.



TRANSLATOR'S NOTES.

These visions of Zechariah are so full of meaning that it is impossible to put in foot-notes all that seems necessary for their intelligent perusal.

The vision of Jesus, the high priest, brought before the heavenly court in his filthy garments is full of instruction and encouragement.

It is impossible to suppose that he was there in such guise of his own will,¹ and the context gives us clearly to understand that he was there by the machinations of his adversary, and no little insight into his methods. He has access alike to heaven and earth, or rather it would seem that the earth is his abode, but he has access to heaven. Towards men he acts as a tempter and deceiver, appearing like an angel of light, to lead them where he will, or roaring like a lion against them, if so be he may frighten them into some hasty or ill-advised action, if he cannot induce them to cast away their faith in their Creator.

In Heaven he acts as their accuser and traducer, seeking, if possible, to turn away the love of their Creator and their

¹ There is, however, one way in which such a thing is possible, nay certain, to happen. This may be but another figure of the return of fallen man to his Father's house in mortal flesh. Compare Lc. xv., which throws considerable light on the vision.

God from them, knowing that it is His will that they shall judge angels, and be set over all the works of His hands.

2. Nor is it less instructive to see the long-suffering of the Almighty towards him. He does not wither him with a glance, nor blast him with His lightning, but addresses him in language exactly corresponding to the language of the father in the parable to his elder son (see Lc. xv. 31, 32); and though, doubtless, the parable has many interpretations, it seems impossible, on comparing this vision with it, not to see in the younger son the human race, and in the elder son the angelic host.¹ Compare Lc. xv. 10. "So I tell you, is there joy before the angels of God over one sinner that repents." Observe not among the angels, but before them, in their presence.

3. In the speech of the Angel to Jesus, after he has been clothed afresh, we find, after earnest exhortation to the service of God, the promise of the sending of God's slave, the Day-spring, a type applied to John the Baptist, who we are distinctly told was the promised Elias. It is difficult, therefore, to avoid the conclusion that an individual prophet will go before the Lord at His second coming, of which fact we have many other intimations.

4. The stone with the seven eyes recalls the stone which the builders rejected, but which became the head stone of the corner, a metaphor which is hardly intelligible, except in the sense of the top stone of a pyramid such as abound in Egypt.

5. This vision passes, and is succeeded by the vision of

¹ Or at least some of them; not all, for if so who are those who "began to be merry." See Lc. xv. 24. What lengths our enemy and accuser is permitted to go before he is cast out of heaven we see in Rev. xii. It is not only towards men that He is long-suffering.

the lamp-stand all of gold, with seven lamps, on which, as he steadfastly looks, trying to understand it, he sees ever new and further mysteries; while the interpreting Angel, and afterwards the Lord Himself addresses him in most significant words. In the Angel's speech we find further mention of the stone, now called "the stone of the inheritance."

6. In the word of the Lord this is again referred to as the "stone of tin," which is undoubtedly the meaning of the Greek, and seems to typify the qualities of ductility and lustre which are characteristic of those who shall serve the Lord in the latter days, while its power of hastening the corrosion of iron—symbol of fleshly might—points in the same direction, and recalls the miry clay which, mingled with iron, formed the feet of the image shown to King Nebuchadnezzar, and expounded by Daniel (see chap. ii.). Here too the miry clay appears to show forth the presence of men, in the time of the end, who are willing to be moulded under the hand of the Lord according to His will; compare Is. lxiv. 8, and other passages where the same figure occurs.

7. Mention is also again made of the seven eyes, and they are said to look upon the whole earth. The Greek word used is very similar to the Latin *in-videre*, and sometimes conveyed the same sense, namely, to look upon with *envy*, showing, in those whom He chooses, an answering desire for the great things He would give them, and an appreciation of His purpose towards them. The only other place where the figure of seven eyes occurs is in Rev. v. 6, where we are told they are the seven spirits of God sent into all the earth.

8. During these speeches, the prophet appears to have continued gazing upon the lamp-stand, and at the close of the words of the Lord, he responds by turning to the inter-

preting angel, and asking about the two olive trees, which have evidently been undergoing some change, thereby rivetting the prophet's attention. Nor is the change yet complete, for the angel gives him no reply, and he asks a second time in words which shew that he has attained to clearer vision, although, through the imperfection of human language, or the prophet's haste to utter what he sees, the question is still couched in somewhat uncouth language, in striking contrast to which is seen the reticence and reverent language of the interpreting angel.

9. Passing over the vision of the flying sickle, we come to one of very different character, and it will be instructive to note the action of the interpreting angel with reference to it. He no longer speaks in the prophet, but goes forth and stands by his side, indicating, when his subsequent speech and action are considered, that it is no longer a mystery of godliness which the prophet is to see, but rather a mystery of iniquity.

10. The measure appears from the Hebrew text to have been something like our bushel-measure, the largest measure of capacity in ordinary use. The talent of lead is also a standard of weight, such as is commonly used with a pair of scales ; indeed, the first meaning of *τάλαντον* is "a balance." The wickedness, then, that is intended has reference to weights and measures, and the use of the word *μέτρον* recalls the metrical system, which had its origin in the French Revolution, when God and His ordinances, and the hopes He has set before men, were cast aside, and a new era started with a period of ten days instead of a week. In fact it would not be too much to say that it comes straight from the abyss.

11. The prophet then sees first the measure, and asks what it is, indicating that it was something he could not recognise, of which he had no experience. The angel replies, "It is their iniquity in all the earth"—or, as the Hebrew has it, "their eye." The connection at first is not obvious, but if we understand reference to be made to the metrical system the explanation is not far to seek; for we are told by some of our contemporaries that "science is measurement," and for that purpose they largely use the French metrical system, and so look upon all things by means of, or through the medium of, that system.

12. The prophet then sees a talent of lead lifted up, and looking into the measure he sees a woman sitting in it. The difficulty of a woman sitting inside a bushel measure need not trouble us, for it may be intended to shew that she is a despicable dwarf. Apparently the angel had dragged her out of her concealment for the prophet to see, and then he dashes her back into the measure, saying: "This is lawlessness," and he next proceeds to cast the talent of lead into her mouth.

13. In order to understand the possible intention of this symbolism let us consider some of the characteristics of the metrical system. And first be it clearly understood that the feature of that system which recommends it to most people is not the excellence of its standards, but the convenience of its divisions, which being decimal offer many facilities in calculation.

This, however, is not an integral part of the metrical system, but rather an extraneous covering, which it has borrowed to hide its own deformities; the sheep's clothing

used to conceal the destructive character of the system itself.

14. First then: What is the metre? and what are the advantages which it offers as a standard of length. The metre is—or rather was intended to be— $\frac{1}{10000000}$ of a quadrant of longitude, *i.e.* of the distance from the pole of the earth to the equator measured along the surface of still water. As to the advantages it has to offer hear Rev. President Burnard, one of the most ardent advocates of the system, who writes:—"If the work was to be done over again, the French metric system ought to adopt, and doubtless would adopt, not their superficial earth measure, the metre, but the Pyramid axial reference of the cubit, on account of its immense superiority in fact and geometric idea."

15. But in practice it is obvious that different scientists might easily obtain different values for the metre. To obviate this difficulty a standard had to be prepared and laid up for reference.

So, after all, the metre is merely a metal standard like the yard, and has intrinsically no superiority over it.

16. But in practice a standard of the kind has to be referred to a particular temperature and barometric pressure, at which it has to be compared with other standards or copies. What, then, are the temperature and barometric pressure adopted by the metrical system. Surely the savants who had to make such comparisons would arrange the matter to suit their own convenience and facilitate careful work. Not at all. For the barometric pressure they fixed upon was zero—*i.e.* the comparison must be made in vacuo—whence the only conclusion possible is that they wished to make

such comparisons as difficult as possible. And the temperature? Well, at first they fixed upon the temperature of melting ice; but, finding afterwards that the temperature of the maximum density of water—about 39·2 Fahr.—was a more suitable temperature for some purposes of the system, they adopted that. Later, owing to errors found in the determination of the length of the metre, it became necessary to make another alteration, and at present it is difficult to know what is the true temperature at which the comparison should be made.

17. However, the ineptitudes into which the advocates of the metrical system have fallen are too numerous and gross for detail here. Enough has, it is hoped, been set down to show that to swallow such a system is not inaptly symbolised by the action of the woman—or dwarf—of the vision, when she swallows the talent of lead. The following, however, may be given for consideration :—

What special claims has France, of all nations, to be the warden of the standards for the world?

Is it a settled government and freedom from popular disturbances?

Or is it a world-wide empire and a rapidly increasing population?

Or is it the stability and strength of the national character, and freedom from frivolity and mental bias?

Or preëminence in the pursuit of science?

Verily, in mental as well as physical matters, it is the dwarfs who worry and bully the giants, who—stupid fellows—cannot protect themselves from their despicable tormentors.

18. However, to return to the vision. The woman having swallowed the talent of lead, two more women appear

with hoopoe's wings, and wind, or spirit, in their wings. The object is evidently to indicate, not something of great power, but something as despicable as the woman herself, two powers, say human science and agnosticism, borne upon pinions feeble as those of a hoopoe, while the wind in these absurd little wings shows forth the spiritual power of the enemy, the prince of the power of the air; a power which shall reach its climax in the beast and the false prophet, who will be put to rout by the mere presence of the Lord and of His saints. (See 2 Thess. ii. 1-10.)

Many ask why power is permitted to such an one. The reason is given a little later (see 2 Thess. ii. 12), "That they may be discerned without exception, who trust not in the truth, but acquiesce in injustice." Such appears to be the simple meaning of the Greek words written by St. Paul.

19. This vision is followed by a vision of the four chariots which issue from between two mountains of brass. Brass is the symbol of spiritual strength, and these two mountains appear therefore to show forth the power of the Lord in Kings and Rulers, a mountain being the prophetic symbol of a kingdom. The interpreting Angel, now again speaking in the prophet, tells him that the chariots are the four winds of heaven. They appear therefore to show forth the temporal powers regarded as the ordinances of God, the powers of order and good government symbolised by the flags of the nations. They are analogous to, but not identical with, the horses first seen; the chariots symbolising the outward manifestation of power in armies and all their paraphernalia, not excluding ships of war.

20. Following the clue already given, the black horses appear to typify the northern nations, chiefly Russia. The

white horses, the Asiatic nations generally. The piebalds perambulate the South country, and appear to typify the Latin races, chiefly Italy, France, and Spain, and perhaps include Turkey and Greece and other Levantines, while the roans who desired to reconnoitre all round the earth, and were bidden to do so, appear to symbolise the Anglo-Saxon races, first apparently symbolised by bays, before they began their extensive travels.

21. This concludes the series of visions, and the prophet is next directed to certain actions which should be for the advantage of the Jews then, and symbolic of greater things in the future. "Josiah, son of Zephaniah, who is coming out of Babylon," appears to show forth the coming prophet or slave of God, whom He calls "the Day-spring." Silver and gold denote love and truth. Jesus, son of Josedech, the high priest, appears to symbolise the Greater Jesus, the Sun of Righteousness, Who shall rise beneath the Day-spring or Morning-star. But all the prophecies referring to the Day-spring are difficult to follow exactly, owing to the connection between the three types of the Morning-star, the Sun of Righteousness, and the Father of the lights, which appear all to run into each other as the day breaks.

THE SEALED BOOK.

VII. IN THE FIRST YEAR OF BALTASAR, KING OF CHALDEES, DANIEL HAD A DREAM.

THE VISIONS OF HIS HEAD UPON HIS COUCH.

And he wrote his dream:—I, Daniel, was looking, and behold the four winds of heaven¹ smote upon the great sea.² And four beasts ascended out of the sea differing each from other.

THE FIRST like a lioness, and with wings like an eagle's wings. I beheld until her feathers were plucked out, and she was raised from the earth³ and caused to stand upon the feet of a man, and a human heart was given her.

AND BEHOLD A SECOND BEAST like a bear, and she was given one share and set in it. And there were three ribs in her mouth in among her teeth, and he⁴ said thus to her:—**Arise, Eat much flesh.**⁵ AFTER THIS I was looking and

¹ The four winds of heaven symbolise the power of God manifested in Kings and Rulers. Compare Zech. vi. 1-7.

² *The great sea.* The multitudes of the human race.

³ *Raised from the earth, i.e.* from the prone position of a beast on all fours.

⁴ No subject is expressed in the Greek.

⁵ *Much flesh.* Or in Greek *many fleshes.* Compare a similar use of *σάρκες* in Job xli. 23, or in the Septuagint xli. 14.

behold another beast like a pard,¹ and she had four wings upon her, and the beast had four heads, and power was given to her. AFTER THIS I was looking and behold A FOURTH BEAST, terrific and astounding, and strong exceedingly. And his iron teeth ate and digested, and he trampled the remainder with his feet. And he differed exceedingly² from all the beasts before him, and he had ten horns. I was considering his ten horns, and behold another little horn arose in the midst of them; and three horns, of those before it, were rooted out from before him. And behold, eyes, like human eyes in this horn, and a mouth uttering words of weight.³

I was beholding until the thrones were placed, and an Ancient of days took his seat. And his clothing was white as snow, and the hair of his head like clean wool. His throne a flame of fire, and its wheels⁴ burning fire. A river of fire rolled⁵ before Him. Thousands of thousands served⁶

¹ *πάρδαλις*. The *pard*, whether leopard, panther, or ounce; which the ancients seem not to have distinguished.

² It is worthy of note that the other three are represented as females, while the fourth is of the masculine gender.

³ *μεγάλα*. *Great things*, with a notion of weight or power.

⁴ *Wheels*—or *runners*. So far as the Greek word goes they may have been spherical, indeed, it appears more in accordance with the whole vision to suppose that the throne is represented as resting upon globes of fire. Compare the descriptions of Jehovah's Cherubim-chariot given by Ezekiel, chaps. i. and x. The Ancient of days described by Daniel appears to be identical with Him whom St. John saw. See Rev. i. 13-15.

⁵ *ἔλκω* means *to drag, draw, trail*. *ἔλκειν τὸν ἀέρα* *to draw it in, breathe it*; and so without an expressed object—*to breathe*, also *to snuff, to smell*; and of liquids—*to drink*. As applied to a river it appears to express nearly what the English word *to roll* does in the same connection. Compare Tennyson's Brook:—

“And drag them all along and flow
To join the brimming river;” &c.

⁶ *λειτουργέω*. At Athens—*to serve expensive public offices at one's own cost*. N. T. and Eccl. *to minister as a priest*.

before Him, and myriads of myriads attended upon Him. A tribunal did sit, and books were opened.

I beheld then, from the voice of the mighty words which that horn uttered, until the beast was taken away and destroyed utterly¹, and his body was given to be burnt in the fire. And the rule of the other beasts was changed, and length of life was given to them till a season and season.

I was beholding in the vision of the night, and lo! among the clouds of heaven, as it were, a son of man coming; and he hastened² to reach the Ancient of days, and was borne to Him. And to Him was given the dominion, and the honour, and the kingship; and all peoples, tribes, and tongues shall

¹ It would appear that the horn did not share its fate. A horn is generally the symbol of a king, or powerful person in a kingdom or corporation of any kind. Compare Dan. viii. 20, 21, &c. The fact that a tribunal sits, apparently to hear evidence and weigh it, together with the expression ἀπὸ φωνῆς, denoting a clear distinction between the voice of the horn and the beast, seems to indicate that the beast was brought to judgment, and condemned through the utterances of this horn. While the fact that its body was given to the fire further indicates that it, and not the horn, was the seat of the offence and the object of punishment.

It is true, indeed, that μέγας is sometimes used in the sense of over-big, and μέγα εἰπεῖν is used in the sense of *speaking too big*, and so provoking divine wrath, but there is nothing to prove such an intention here, but rather the idea conveyed seems to be that of antagonism between the horn and the beast. παρρησία, i.e. Freedom, or boldness of speech in a good cause is one of the greatest gifts of the Holy Spirit, as in the case of St. Peter, Acts iv. 1-22, an incident which appears to illustrate the possible meaning well, for the boldness of speech in St. Peter and others was the condemnation of his nation generally, who would not hear. Nevertheless, there may well be a double reference to the incident referred to in Rev. xiii. 5, 6.

² ἔφθασε. The word means, literally, *to come or do before another, to be beforehand with, overtake, outstrip, anticipate*—in running or otherwise. The same word is used in the following chapter (verse 7) of the goat of goats during his approach to the ram. In both cases it appears to describe the mental state during the approach—to indicate an eager desire to arrive.

serve¹ Him. His power is lasting power, which shall not pass away, and His kingdom shall not be destroyed.

My spirit shuddered² in my being, I, Daniel, and the visions of my head confounded me. And I went up to one of the bystanders, and sought to learn from him the truth concerning all these things. And he told me the truth, and caused me to know the comparison³ of the words:—

THESE FOUR BEASTS.—Four kingdoms shall arise in the earth, and shall be organised.⁴ Afterwards⁵ the saints of the Most High shall take over the kingdom, and shall hold it fast for an age of ages.

And I asked particularly about the fourth beast, which

¹ *Shall serve.* δουλεύουσιν = *shall be his slaves.* The language in this vision recalls forcibly both the visions of Ezekiel and the Apocalypse of St. John.¹ The thrones that were placed and the tribunal that sat recall the description in Rev. xx. 4., and it seems impossible to avoid the conclusion that in both cases we have a description of the meeting with the Lord in the air, spoken of by St. Paul, where again the word φθάνω occurs (translated *pre-vent* in A.V. 1 Thess. iv. 15). It is true that Daniel only sees one *son of man* coming in the clouds of heaven, whereas St. Paul speaks of many who shall be caught away in clouds to that meeting (1 Thess. iv. 17), but it is noticeable that Daniel saw many thrones placed, all of which, presumably, were ultimately to be occupied. Doubtless the man-child of Rev. xii. is also in some way identifiable with him whom Daniel saw as it were a son of man.

² φρίσσω. To be rough or uneven on the surface, to bristle: denoting the sensation when one's hair stands on end, or one shudders from strong emotion of any kind.

³ σύγκρισις. 1st. *A putting together, compounding.* 2nd. *A comparing, comparison.* Evidently used here to denote the relation between the dream and the real events represented therein.

⁴ ἀρθήσονται, from ἀρρίσκω. To join, join together, fasten. Used of soldiers when they fasten all their shields together over their heads to approach the walls of a besieged town, so forming what the Romans called a tortoise. The same word occurs in the following chapter, v. 13. ἡ θυσία ἡ ἀρθεῖσα, where the meaning evidently is that the worship, previously in disorder, shall be organised; an event which is distinctly foretold in Dan. ix. 27. ἀρθήσε-αἱ μου θυσία καὶ σπονδή. Or from αἶρω, *to raise, lift up.*

⁵ *Afterwards.* In the Greek simply καὶ, but evidently with this force of transition.

was different from all beasts, terrific exceedingly, whose teeth were iron, and his claws brass;¹ that ate and digested, and trampled the remainder with his feet. And concerning his ten horns that were on his head, and the other which sprang up and uprooted² some of the former ones; that had the eyes, and a mouth uttering words of weight, and whose appearance was more stout³ than that of the rest.

I was beholding, and that horn made war with the saints⁴ and was strong against them until the Ancient of days came, and gave the decision to saints of the Most High, and the season hastened⁵ and the saints held fast the kingdom. And he said—

THE FOURTH BEAST.—There shall be a fourth kingdom in the earth, which shall surpass all the kingdoms, and it shall devour all the earth,⁶ and it shall tread it together⁷ and shall cut it in pieces.⁸

And his ten horns.—Ten kings shall arise, and after them another shall arise, and he shall surpass all before him in ill,

¹ *Teeth iron*—symbol of fleshly might in the temporal powers. *Claws brass*—symbol of spiritual strength in the ecclesiastical rulers, the Church and State being united in the fourth empire.

² *Uprooted*, ἐκτινάσσω, *to shake out, expel*; Latin, *ex-cutere*.

³ *Stout*, μέγζων = *greater*, well rendered in A.V. by *more stout*.

⁴ *The saints* are evidently what we should call Christians. Yet may they be identical with those who flee after a strange god, see Dan. xi. 39.

⁵ *Hastened*, ἐφθασε, see previous note.

⁶ *All the earth*. It is evident that this kingdom is far more extensive than the old Roman empire. It appears to typify Christendom, which at the time of the end comes to its culmination, either in Babylon, which shall be destroyed by the beast (Rev. xvii., xviii.); or in Zion, whose rule shall be established in the earth.

⁷ *Tread it together*, as clothes in washing.

⁸ *Cut it in pieces*. *Teste*, the partition of America in former times, and that of Africa now in progress, to say nothing of the partition of Asia, which may come under the former clause of devouring rather than partition.

and three kings shall be humble. And he shall speak words in reply to¹ the Most High, and shall abrogate² the saints of the Most High, and shall form guesses about the changing of seasons and usage,³ and they shall be given into his hand until a season and seasons, and at any rate for half a season.⁴ And the tribunal sat, and they shall change the rule, and substitute prompt suppression and destruction until the end.⁵ And the kingdom, and the power, and the might of the kings under the whole heaven was given to the saints of the Most High; and His kingdom is a lasting kingdom, and all dominions shall be His slaves and obey Him.

This is the utmost of the word. I, Daniel, my considerations upon a great matter perplexed me, and my comeliness was changed, and I gave earnest heed in my heart to the thing that had been told me.

¹ *πρὸς τὸν ὑψιστον.* *πρὸς*, with accusative, means *in reply to*, while *κατὰ τινος* means *against* another, *in accusation* of him, *πρὸς τινα*; is also used generally, without any hostile sense—to address oneself *to* another, see subsequent note on Dan. viii. 12, at page 153. Note 3.

² *Abrogate.* *παλαιῶ* = *to make old*, and so *to abrogate*. The meaning seems to be that he shall make them out of date. Compare Rev. xxii. 10, 11.

³ *Usage.* *νόμος* = *usage, custom*; and all that becomes law thereby.

⁴ *καὶ γὰρ ἡμῶν καιροῦ.* Difficult to render satisfactorily. It is not identical with Dan. xii. 1, where a like expression occurs. It will be noticed that this horn arises at the end of the Christian Dispensation or Day of grace, when three seasons are nearly complete, and only the half season of the millenium remains.

⁵ *Until the end, i.e.* until the time of the general resurrection and the final tribunal before the great white throne (Rev. xx. 11-15) which are followed by a new heaven and a new earth. This sentence and what follows evidently describes the rule of the Lord and His saints during the thousand years of the Day of judgment to which many psalms and prophecies refer, notably, Psalms lxxvii., and xcvi. to ci. inclusive. Ps. ci. appears especially to describe the rule when judgment shall follow at once upon sin, and it is noteworthy that *ἀφανίζω* is often used of killing and burying secretly, as was the custom with State-criminals. The two witnesses of Rev. xi. appear to be precursors of this rule of righteousness in irresistible power.

VIII. IN THE THIRD¹ YEAR OF THE REIGN OF BALTASAR THE KING, a manifestation was seen towards² me, me Daniel, in continuation of that which I saw at first.³

And I was in Susæ the great⁴, which is in the country of the Elam,⁵ and I was upon the Oubal.⁶

And I raised my eyes and saw, and behold a ram standing in front of the Oubal, and he had towering horns, one taller than the other, and the taller shot up out of his hind quarters.⁷ And I saw the ram butting towards the sea, and the north, and the south; and no beast will stand before him, and there was none who could deliver out of his hand; and he did according to his will and became powerful.

And behold a he-goat of the goats⁸ was coming from the

¹ *In the third year.* Therefore an interval of about two years, more or less, intervened.

² *A manifestation towards.* ὄρασις is a seeing, a vision. The thing seen would be expressed by the word ὄραμα. πρὸς μέ implies motion towards or to, and cannot be accurately translated by *me*.

³ *That which I saw at first, i.e.* the vision of the four beasts. The previous visions of the Image and of the Tree were seen by King Nebuchadnezzar, though they doubtless have a spiritual application. See subsequent notes.

⁴ *The great.* βάρει = heavy, with collateral notion of strength and force. Compare *Babylon the great*.

⁵ *Elam,* a young man, a virgin; or secret, or an age (Cruden). The word appears to have several applications. There was a Babylonish province of the name. The word is used in connection with the court of the Temple, Ezek. viii. 16. Again in Ezek. xlvi. 2. We are told the promised leader shall enter by the road of the Elam.

⁶ *Oubal.* A.V. *Ulai.* Strength; or fool, senseless. The name of a river. Dan. viii. 2. (Cruden.)

⁷ In the spiritual application of this vision the ram seems to represent the Gentile Church. The horns, symbols of power, the two apostleships, *i.e.* SS. Paul and Barnabas at the first, and the restored apostolate at the time of the end. Or, perhaps, generally the Eastern and Western Churches. Probably both are intended, and correct in different views of the vision. Objection has been made that the translation *out of his hind-quarters* is grotesque, but it seems to be the intention. All such imagery is grotesque, and significant touches can be given in a word picture which would be impossible on canvas.

⁸ *A he-goat of the goats.* The goat is the symbol of the prophetic ministry and spiritual power.

south-west wind¹ upon the face of all the earth, and he was not clinging² to the earth; and the goat had a horn³ between his eyes. And he went up to the ram that had the horns, which I saw standing before the Oubal, and ran upon him in the whole force⁴ of his strength. And I saw him hastening⁵ till he reached the ram, and he got savage⁶ with him, and struck the ram, and shivered both his horns; and the ram had no strength to stand before him; and he hurled him to the ground, and trampled him under foot, and there was no one who could deliver the ram out of his hand.

And the he-goat from the goats became powerful exceedingly; and in the midst of his exertions his great horn was shivered, and four others⁷ sprang up under it towards the four winds of heaven. And out of one of them came forth one strong horn, and abounded in strength⁸ towards the south wind, and towards the might, and became powerful to the might of heaven, and fell upon the earth from the might of heaven, and from the stars—and he trampled them under foot even until the Commander-in-chief shall

¹ The north being the land, or quarter of spiritual death, the S.W. wind appears to typify the quarter of life, the wind that brings the rain, especially the latter rain.

² ἄπρω, *to bind*, and in middle with genit. as here—to fasten oneself to, cling to, hang on by, lay hold of, grasp. The rush of the goat was not the result of contact with the earth.

³ (?) Edward Irving!

⁴ ὄρμη. The shock of the first onset in battle.

⁵ φθάνοντα. See previous note on this word and compare the description of the war-horse, Job xxxix. 24. καὶ ὀργῆ ἀφανεῖ τὴν γῆν. His anger spirits away the ground.

⁶ Got savage with him. Apparently the only English equivalent of ἐξηγριάνθη.

⁷ This description appears to correspond wonderfully with the rise of the four-fold ministry under the shelter of Edward Irving's pastorship, and his early death. For the symbol of the four winds of heaven, see the previous translation of Zech. vi., and notes thereon.

⁸ In strength. Or more literally *in size* symbolical of strength.

rescue the captivity.¹ And through him sacrifice was smitten,² and he was greatly prospered, and the holy place shall be laid waste. And sin was ascribed to the sacrifice, and righteousness was hurled to the ground;³ and he acted, and was helped on his way.

And I heard one saint speaking; and another saint said to him that spoke:—"Till when shall the vision stand, the sacrifice being set in order,⁴ and the sin of desolation which is ascribed, and the holy place and the might be trodden down?"

And he said to him:—"Until eventide and the morn, two thousand and four hundred days,⁵ and the holy place shall be cleansed."

¹ *The captivity.* αἰχμαλωσία, *the captivity, or the body of the captives*, Figurative of ὑπομονή, *the patience, or the patient, or the patients who need a physician.* See previous notes on Zech. vi.

² *Was smitten.* ἐράχθη from ῥάσσω, to *strike, dash, push, shiver.* We have the same root in the English word *rag.*

³ The book of Job throws much light on this hard saying. Job was a most assiduous worshipper and offerer of sacrifice, see chap. i. 5. But this did not save him from suffering. Nor was it until his righteousness was hurled to the ground—see Job. xl. 8 in A.V. and xl. 3 of Septuagint—and he learned to speak words in reply to the Almighty, and beseech Him to instruct him that he again found favour with God. See Job xlii. 1-6 A.V., or rather in the Septuagint. See also the reply of the Prophet of Nazareth to the lawyer, who asked him what he should do to inherit eternal life. Lc. x. 25-37.

⁴ This appears to refer to the present time since the death of Mr. Cardale, the pillar of apostles, concerning whom we were told that he was removed because the work of apostles was done, and that nothing remained between us and translation. The sacrifice has been set in order, the worship of God's house has been organised by apostles according to His mind. Why is the sin of desolation still ascribed? Compare Job's speech as given in the Septuagint, xxxix. 33-35, and God's answer to him immediately following; also 1 John i. 8, 9, 10.

⁵ *Until eventide and the morn.* The key to this enigmatical expression is probably to be found in the fact that the eventide of one dispensation is the morning of the next. It is something like a summer sunset and sunrise in the Arctic regions. 2,400 days. If we take the same scale as in the case of the hebdomads this will mean twenty-four years, which are probably to be reckoned from the death of Mr. Cardale, pillar of apostles, in 1877, to the events foretold at the beginning of Rev. xx. Meanwhile the angels will fulfil the duty of removing all causes of offence, and those who act lawlessly (see Matt. xiii. 41) and so the holy place will be cleansed.

And it came to pass, while I was looking, I, Daniel, and was seeking the key,¹ and behold there stood before me as it were a vision² of a man. And I heard a voice from a man in the midst of the Oubal, and he called and said:—"Gabriel, make him understand the vision."

And he came and stood near where I was standing; and in his approach I was amazed, and fell upon my face, and he said to me:—"Understand, thou son of man; for the vision is yet unto the end of the season."

And while he was speaking with me I fell on my face to the earth. And he grasped me, and set me on my feet, and said to me:—"See I am making known to you the things which shall be at the end of the wrath, for the vision is yet unto the end of the age. THE RAM WHICH YOU SAW, THAT HAD THE HORNS:—The king of Medes and Persians.

THE HE-GOAT FROM THE GOATS:—The king of Greeks; and the great horn which was between his eyes is the first king himself. And when he was broken, beneath whom four horns arose: Four kings shall arise out of his nation, and not in their own power. And at the end of their kingdom, when their failures are complete, there shall arise a king shameless of face,³ and understanding problems;⁴ and his strength

¹ *The key.* σύνεσις = the power of understanding, the faculty of comprehension. Literally, a hitting, coming together, union.

² The Archangel Gabriel is described as resembling a vision of a man, not as one like a son of man.

³ ἀναιδής. Shameless, reckless. The description is difficult to render satisfactorily, as it seems equally to suit a man really shameless, and a man shameless in appearance only. But it should be remembered that shameless may have a good sense—as in Eden.

⁴ συνιδῶν προβλήματα. Very difficult to render adequately. συνίημι means to send together, and is constantly used in a quasi-metaphorical sense in this book for bringing the outward object into connection with the inward sense, a process which we generally express by the word understand.

πρόβλημα means anything thrown forward, and so a defence, e.g.

shall be mighty, and he shall destroy wonders, and shall guide aright and shall construct, and shall ruin strong men and holy people.¹ And the yoke of his collar shall guide aright. A bait² shall he have in his hand, and in his heart he shall be made powerful, and with his bait shall he destroy many, and upon the destruction of many shall he stand; and like eggs shall he crush them in his hand. And the vision of the evening and of the morning which you heard³ is true. And do thou seal the vision, for it is unto many days.

And I, Daniel, fell asleep, and became soft and weak. And I arose and did the king's work, and marvelled at the vision, and did not understand it.⁴

IX. IN THE FIRST YEAR OF DARIUS, THE SON OF AHASUERUS, of the seed of the Medes, who reigned over the

πρόβλημα φόβου, ἢ αἰδοῦς ἔχειν: *to have fear, or shame, as a defence.* It is also used precisely in the sense of our derived word *problem*.

Besides the rendering in the text, therefore the following seem good and sound translations. 1st. *Solving riddles or problems.* 2nd. *Constructing defences or bulwarks.*

¹ λαὸς means *the people at large*; but merely of men, whether united under one name or no. *Holy people*, therefore, appears practically synonymous now with *Christian folk*.

² δόλος. Strictly, *a bait for fish*, which seems the simple meaning here. Compare Matt. iv. 19, xvii. 27, Mc. i. 17. Also the preceding note on Job xl. 20 (Septuagint) xli. 1 of A.V. "Canst thou draw out leviathan with an hook——?"

³ τῆς ῥηθείσης. Literally, *which was spoken or uttered.* See vv. 13, 14, where Daniel heard utterance without seeing the speakers. This confirmation by the Archangel Gabriel makes the interpretation of the 2,400 days according to the Archangelic scale used in the hebdomads, spoken of by the same heavenly Messenger, the more probable. Compare also Rev. xxi. 17.

⁴ *Did not understand it.* This sentence appears to indicate a perception on the part of Daniel that the explanation given by the Archangel contained a mystery beyond or behind the simple meaning of his words, and also beyond his power of comprehension. Compare 1 Peter i. 10-12.

kingdom of the Chaldees ; I, Daniel, was considering in the books the number of the years, the word of the Lord that came to Jeremiah the prophet, unto the fulfilment of the desolation of Jerusalem seventy years.

And I set my face towards the Lord God to seek out¹ prayer and supplications in fastings and sack-cloth.

And I prayed to the Lord my God, and made confession, and I said :—Oh ! Lord God, the Great and Wonderful, Who keepest Thy covenant and Thy compassion towards those who love Thee, and towards those who keep Thy commands. We have failed, we have done unrighteousness, we have acted lawlessly, and we have revolted,² and have turned aside from Thy commands, and from Thy decisions, and have not hearkened to Thy slaves the prophets, who spoke in Thy Name to our kings, and our rulers, and our fathers, and to all the folk of the earth. To Thee, oh ! Lord, righteousness,³ and to us shame of face as this day ;⁴ to Judah, and to the dwellers in Jerusalem, and to all Israel, to those near and to those afar, in all the earth whither Thou hast scattered them in their faithlessness⁵ whereby they have disregarded Thee.⁶

In Thee, oh ! Lord, is our righteousness, and to us shame

¹ ἐκζητῆσαι. Apparently meaning—to seek out prayers and supplications, which should be according to God's will, and so find acceptance with Him.

² ἀπέστημεν. Verb corresponding to ἀπόστασις = *apostacy*.

³ Give unto the Lord, O ye mighty ; Give unto the Lord glory and strength. (Psalm xxix.)

⁴ Apparently meaning, as clear and evident as the daylight.

⁵ ἀθεσίᾳ, ἠθέτησαν. These words are etymologically the same, one being a noun, and the other a verb. For the former Liddell and Scott give *faithlessness*, *fickleness*. For the second, *to set aside, disregard*—a treaty, oath, promise.

⁶ No object is expressed in the Greek to this verb, but English idiom requires one which can be supplied, without much doubt.

of face, and to our kings, and to our rulers, and to our fathers, in that we have failed¹ Thee.

To Thee, oh! Lord, compassions and propitiations;² for we have revolted, and have not hearkened to the voice of the Lord our God, to walk in His laws, which He gave before our face³ in the hands of His slaves the prophets; and all Israel have transgressed Thy law, and have gone aside, and have not heard Thy voice; and the curse is come upon us, and the oath⁴ written in Thy law, written in the law of Moses, the slave of God, because we have failed Him; and He has made good His words which He spoke to our prejudice, and to the prejudice of our judges who judged us, that He would bring upon us great evils, such as have not happened under the whole heaven, like those which have befallen in Jerusalem. According to the writing in the law of Moses all these evils came upon us, and we have not needed⁵ the countenance of the Lord our God, so as to turn away from our iniquities, and to concur in all Thy truth; and the Lord watched and brought them upon us, for the Lord our God is just⁶ in all His action which He has taken, and we have not given heed to His voice.

And now, Oh Lord our God, Who didst lead forth Thy people out of the land of Egypt in the might of Thine hand, and didst make to Thyself a Name as this day;⁷ we have failed, we have acted lawlessly.

¹ ἀμαρτάνω means to fail, miss the mark. Compare Psalm lxxviii. *passim*, especially vv. 9, 57. Hosea vii. 16, &c.

² *i.e.* compassions towards us and propitiations from Thy people.

³ Gave before our face, *i.e.* like a road to walk in.

⁴ ὅρκος. 1st. The object by which one swears. 2nd. An oath. 3rd. As a proper name, a divinity who punishes the false and perjured.

⁵ Needed, *i.e.* felt the need of.

⁶ Observe how persistently Daniel justifies God in all his prayer. Job was blamed for justifying himself rather than God.

⁷ As this day. Daniel seems to mean that the Name of the Lord is as clearly to be seen and recognised in His acts as the daylight itself.

Oh! Lord, unbounded is Thy compassion. Let Thy wrath, we beseech Thee, be turned away, and Thine anger, from Thy city Jerusalem, from Thy holy mountain; for we have failed, both in our transgressions and in our fathers' transgressions, Jerusalem and Thy people are become a reproach among all those round about us.

And now hear, Oh! Lord our God, the prayer of Thy slave, and his entreaties, and cause Thy face to shine upon Thy sanctuary, which is desolate. For Thy sake, Oh! Lord. Incline thine ear, Oh! My God, and hear. Open Thine eyes and see our nothingness,¹ and the nothingness of Thy city which has been called after Thy Name. For we do not cast our pity upon our righteousnesses² before Thee, but upon Thy mercies, Oh! Lord, which are numberless. Give ear, Oh! Lord. Be gracious, Oh! Lord. Attend, Oh! Lord. Linger not, for Thy sake, Oh! My God, because Thy name has been called upon Thy city and upon Thy people.

And while I was yet speaking and praying, and declaring my failures, and the failures of my people Israel, and casting before the Lord my God my pity on account of the holy mountain, and while I was yet speaking in the prayer, behold the man Gabriel, whom I saw in the first vision,³ flying; and he grasped me like the hour of evening sacrifice; and he made me understand, and spoke with me, and said: Daniel, now I am come forth to bring together thine understanding.⁴

¹ ἀφανίζω means *to make unseen*, used of killing and burying secretly, as was done to State criminals. Also, *to do away with, remove, drive away; to destroy utterly, rase to the ground; to erase writing; obliterate* footsteps; *spirit away* a witness, &c.

² *i.e.* We do not pity ourselves, as if we suffered without cause, but place our hope only in thy boundless compassion.

³ See Chap. viii. 15-18.

⁴ συμβιβάσαι σε σύνεσιν. As regards σύνεσις and σύνεσις see previous notes. συμβιβάσαι denotes the action of the angel in bringing about an understanding upon the part of Daniel.

In the beginning of thy prayer a word went forth, and I am come to bring thee tidings, for thou art a delightful man,¹ and do thou reflect on what I say, and understand the vision. Seventy hebdomads² have been assigned³ as regards thy people and the holy city, to bring failure to completion, and to set the seal on failures,⁴ and to expunge⁵ the transgressions, and to make an atonement for unrighteousness, and to bring in lasting righteousness, and to seal⁶ vision and prophet and to anoint the Saint of saints.

And thou shall know and understand from the going forth of the word for the separation, and for the building of Jerusalem, until the anointed leader—seven hebdomads and sixty-two hebdomads. And he shall turn the captivity,⁷ and

¹ Apparently intended to denote that Daniel's confession of sin on his own account, and for his people, had found acceptance with God. Compare the subsequent expression, ἄρτον ἐπιθυμῶν, *pleasant bread*, or, as we might say, *dainties, delicacies*. Daniel x. 3.

² Concerning these hebdomads see subsequent note. They appear to have a double, probably a multifold, interpretation.

³ συντεμήθησαν. This word means *to cut to pieces, chop up*. Its use in this book—or, at least, in this passage—is probably to be found in the original Septuagint translation, where we find, in the interpretation of the writing on the wall in chap. v., ἡ βασιλεία σου συντέμνηται καὶ συντετέλεσται; where the A.V. has very well, *God hath numbered thy kingdom and finished it*.

⁴ *Set the seal on failures*. This sealing has probably a double meaning, 1st, as the seal of completion, a document not being signed and sealed until quite complete; 2nd, like the sealing of the well-mouth of the abyss. Compare Rev. ix. 1-12, and xx. 1-3.

⁵ *Expunge*. ἀπαλείφω. Schleusner gives as the meaning *de-ungo, i.e. to wipe or clean off oil or grease*.

⁶ *Seal*. The clue to the meaning of the word in this case is probably to be found in 1. Cor. xiii. 8-10. "Love can never be out of place. But as for prophecies, they shall fall out of use; or tongues, they shall cease; or discernment, it shall fall out of use. For we discern imperfectly, and prophecy imperfectly, but when the perfect thing comes that which is imperfect shall fall out of use."

⁷ *The captivity*. This word does not appear in the Greek, but in English an object must be supplied, and it may be pretty safely supplied here from the context and by analogy with Ps. cxxvi. 1. "When the Lord turned again the captivity of Zion . . ." where the same word ἐπιστρέψαι occurs in the Septuagint.

street and wall shall be built, and the seasons shall be emptied out.¹

And after the sixty-two hebdomads chrisim shall be utterly destroyed,² and there is no judgment in it, and the city and the Temple shall he destroy in concert with the leader³ who shall come, they shall be cut out in a cataclysm, and unto an end of war cut short by order, by executions.⁴

And he shall confirm a covenant with many, one hebdomad.⁵ And in the midst of the hebdomad my sacrifice and drink-offering shall be set in order,⁶ and upon the Temple abomination of the desolations,⁷ and until the completion of

¹ This apparently means, in the first interpretation, the completion of the first two seasons or dispensations. In the second and greater, to the completion of the three whole seasons or Dispensations, when only the half season of the millenium remains.

² Apparently receiving its first fulfilment at the crucifixion of the Christ.

³ In the first interpretation this would apparently refer to the destruction of Jerusalem by the Romans, *the leader who shall come* being the blessed Paraclete. Compare Jno. xiv. 12-30. Also footnote No. 1 on p. 147 *ante*.

⁴ The meaning here must be gathered rather by comparison with other passages than by any study of Greek usage and turns of expression. Compare chap. vii. 26. ἀφανισμοῖς has probably also reference to the *disappearances* referred to in Matt. xxiv. 37-42 (where also a *cataclysm* is spoken of), and in 1 Thess. iv. 15-17.

⁵ ἑβδομᾶς μία. *One hebdomad*, in the nominative. This is not necessarily to the Archangelic scale, because it refers to the time, of which we are told that "except the Lord shortened the days, no flesh should be saved; but because of the elect whom He picked out, He shortened the days." Mc. xiii. 20.

⁶ This translation will be a surprise to many, yet there is no doubt that this is the meaning of the Greek. Are not then the sacrifice and drink-offering set in order? Let us consider. When we approach to the table of the Lord we doubtless come, and rightly, to be fed at Our Father's table. But how much heed do we give to Our Father's presence and love, Who sits at the head of His table, and looks to His children, whom He feeds, for joyful recognition and praise, with thanksgiving.

⁷ Or, perhaps, *hatred of the desertions*, i.e. of the apostasy of which God's children have been guilty in their forgetfulness of Him and His wishes and plans. Or *hatred of the destructions* which have been wrought in God's house—It shall be like the finding of the book of the law in the time of Josiah. See 2 Kings xxii. 8-13, and compare Ps. lxxiv.

the seasons contribution shall be given towards the desolation.¹

X. IN THE THIRD YEAR OF CYRUS, KING OF PERSIANS, a word was revealed to Daniel, who received the surname of Baltasar.

And the word was genuine, and the power great,² and comprehension was given to him in the vision.

In those days, I, Daniel, was mourning three hebdomads of days.³ I ate no pleasant food, and meat and wine came not into my mouth, and I did not anoint⁴ myself at all until the completion of three hebdomads of days.

On the twenty-fourth day of the first month I was by the banks of the great river—the same is Tigris, Eddekel.⁵ And I raised my eyes and saw, and behold! a man clothed in linen and his loins girt about with gold of Ophaz,⁶ and his body

¹ Or *completion shall be given upon the desolation, i.e.* the desolation shall be brought to an end. Both translations appear sound and instructive.

² The meaning of the Greek here appears simple enough. The word was a genuine message from the Most High, not a deceiving utterance of the Slanderer. And the spiritual power in which it was spoken great. As a sample of the translations in vogue take the following. Truly TRADITORI—TRADUTTORI.

“And the thing was true, but the time appointed was long.”—A. V.

“And the thing was true, even a great warfare.”—R. V.

“And the truth of the thing, and a great host.”—Jewish School and Family Bible.

³ *i.e.* of course three weeks.

⁴ *Anoint.* The ancients used to anoint their bodies daily after bathing. This use of oil was to them one of the ordinary comforts of life.

⁵ *Tigris, Eddekel.* Apparently two names for the same river.

⁶ *Clad in linen.* Linen does not cause sweat (Ezek. xlv. 18) or at least was adopted, that the wearers might not sweat, for the priestly garments. Compare Gen. iii. 19, and Jno. vi. 27. It is symbolical of righteous acts—not passive righteousness but acts of right. Rev. xix. 8.

UPHAZ. Gold of Phasis or Pison. The finest gold (Cruden). *φάσις = a saying, declaration.* Gold of Ophaz, therefore, appears symbolical of truthfulness in speech, direct and sincere utterance.

like Tharsis,¹ and his face as the sight of lightning, and his eyes like torches of fire, and his arms and his legs like the sight of flashing brass,² and the sound of his words like the voice of a crowd.³

And I, Daniel, alone saw the vision, and the men with me did not see the vision, though indeed there fell upon them a great extasy,⁴ and they fled in terror. And I was left alone and saw this great vision, and no strength was left in me, and my self-esteem was changed into corruption, and I had no power over my strength.⁵ And I heard the voice of his words, and as I heard him I was stupefied, and my face to the ground. And behold a hand grasping me, and he raised me on to my knees, and said to me :—" Daniel, you delightful man, understand the words which I am speaking to you, and stand at your post, for now I have been sent to you." And as he spoke thus to me I stood up trembling ; and he said to me :—" Fear not, Daniel, for from the first day wherein you gave your heart to attend, and to humble yourself before the Lord your God, your words were heard, and I started while

¹ *Tharsis* or *Tarsheesh*, a sea-green stone, apparently symbolic of the spiritual or angelic nature, see Ezekiel i. ; while carbuncle and the Sardian stone, of which the carnelian is the best known variety, appear to symbolise human nature, see Ezekiel x., Septuagint, and Rev. iv. 3. In the latter the conjunction of the Jasper and Sardian stone appear, like the two sets of wheels in Ezek. x. to shew the union of the spiritual and human natures.

² Compare Ezek. i. 7. Septuagint.

³ The murmur of a crowd, when moved by no common impulse, is as like the sound of a waterfall or rapid as anything can be. By the ear alone they are indistinguishable.

⁴ *Extasy*. In Greek *ἔκστασις*, i.e. a standing out of one's self. A distraction through terror, astonishment, &c. Anglicé they were beside themselves with fright, as people are apt to be if they think they see a spirit or ghost.

⁵ Daniel describes the effect on him of the presence of the heavenly messenger.

you were speaking. And the Archon¹ of the kingdom of the Persians stood opposed to me twenty-one days,² and behold Michael, one of the Archons, came to my assistance. And him I left behind me there, with the Archon of the kingdom of the Persians,³ and am come to make you understand all that shall befall your folk at the end of the days, for the vision is yet unto days.”

And while he was speaking with me throughout these words, I turned my face to the ground and remained stupefied. And behold, as it were, the likeness of a son of man clung to my lips; and I opened my mouth and spoke, and said to him who stood before me:—Sir, at sight of thee I was upset,⁴ and had no strength. And how, Sir, shall thy slave⁵ have strength to speak with this my lord? And I— from now henceforth strength will not abide in me, and breath is not left in me. And as it were a vision of a man came to my assistance, and grasped me, and strengthened me, and said to me:—“Fear not, thou delightful man; peace be to thee. Play the man and be strong.” And while he spoke with me I recovered my strength, and said:—Let my Lord speak, for thou hast strengthened me.

And he said: Do you know to what end I am come to you? Even now I must return to contend with the Archon of the Persians. And I was going in, and the Archon of the

¹ ἄρχων, from ἄρχω, a ruler, chief. Here evidently a captain of the heavenly host, an Archangel.

² Compare the period of Daniel's fast and see, if possible in the original, Eph. vi. 12. See also Lc. xviii. 1-8, in which passage ἐκδικέω appears rather to point to giving the widow her rights than to taking vengeance on anyone.

³ Evidently Michael kept the Archon of the kingdom of the Persians in play while the speaker went on his mission to Daniel.

⁴ I was upset. Literally, My inward parts were turned within me.

⁵ παῖς. Boy, either literally or familiarly of a slave.

Greeks was coming.¹ But assuredly I will announce to you tidings of that which is ordained in writing of truth. And there is no one who holds out² with me concerning these things, except Michael your Archon. And I was set in power and given strength in the first year of Cyrus. And now I will announce to you true tidings.

See now : Three more kings shall arise in Persia ; and the fourth shall be rich with great wealth above all. And after he has become lord of his wealth he shall rise up against all the kingdoms of the Greeks.³

¹ The meaning of these clauses is necessarily obscure, referring as they do to the actions of the heavenly hierarchy. Yet, remembering what God says to Job (xl. 3, "Dost think that I transact business otherwise than as thou dost?"), we may put a very simple construction upon them. A little later on the speaker states that he was going in—presumably to head-quarters—and that the Archon of the Greeks was to go to Daniel, but for some reason this was changed and the speaker came. He also says he was given power in the first year of Cyrus, *i.e.* less than three years before the vision. Presumably he was not an "Archon" till then. The mention of the Archon of the Greeks appears difficult to account for, yet we may be well assured that it is not inserted without good reason. It appears, then, that it was important that we should know that the Archon of the Greeks was a fit messenger for the purpose. We have seen that Alexander was given great power, and apparently only failed of establishing a stable empire through failing to recognise and worship the one true God. It is evident, therefore, that the Greeks were a highly favoured nation, and their language was utilised by the writers of the N.T. and in the early Church the Septuagint was the medium through which they knew the Scriptures. It appears, therefore, that this passage was intentionally inserted to draw attention to these facts and to the Septuagint, compiled obviously under the supervision of this Archon of the Greeks.

² ἀντεχόμενος, evidently referring to the difference of opinion among the angelic hosts through which he had been delayed, and which necessitated his speedy return to fight with the Archon of the Persians. It must be remembered that the Slanderer is not a fallen Archangel until the events described in Rev. xii., when Michael and his angels turn him out of heaven for good and all. The want of understanding of the written word is nowhere shown more clearly than here, where a new chapter begins, in the ordinarily received text, in the middle of this short preface to the angel's tidings.

³ Generally understood to refer, in the first interpretation, to Xerxes, who invaded Greece, the powerful king next mentioned being Alexander the Great.

And a powerful king shall arise, and shall be a lord of much authority, and shall do according to his will. Yet how shall his kingdom stand?¹ It shall be shivered, and shall be parted towards the four winds of heaven, yet not to his bounds, nor throughout his rule which he established; for his kingdom shall be dinged out² to others also beyond these.

And the King of the South³ shall prevail, and one of his rulers shall prevail against him, and shall be a lord of much authority.

And after his years they shall form combinations; and a daughter of the King of the South shall go in to the King of the North to make articles of agreement with him, but shall not be mistress of the strength of his arm, nor shall his seed be established; and she shall be given up, and those who brought her, both the girl and he who has her in charge.

In those times shall one arise out of the flower of her root, from his readiness,⁴ and shall come to the power, and shall reach the supports⁵ of the King of the North, and shall have

¹ Apparently meaning that this king shall omit something essential to stable rule, or that his dominion shall lack some essential element of stability. Nor need we be at a loss to know what this was, for Alexander never recognised nor worshipped the One True God, the only source of rule and authority.

² ἐκτιλάω, *cacare*, showing the contempt of the speaker for those who worship not the One and only God worthy of worship. The description appears to accord precisely with the historical facts. Alexander's empire should be shattered at his death, and the greater part of it would be formed into four minor kingdoms; but these should not be coextensive with the original kingdom, for outlying kingdoms should form other petty dominions.

³ Alexander's kingdom being divided into four great divisions with outlying provinces, the narrative proceeds to relate some of the complications which ensue between them.

⁴ ἐτοιμασία = *readiness*, and appears to have just the sense we apply to the word in the sense of *address, skill*, in seizing and using opportunities.

⁵ Literally *shall go in into—or among—the under-props*. Evidently meaning that he shall have dealings with the subordinate rulers, governors of provinces, &c.

dealings with them, and shall succeed. Moreover their gods, with their things of cast metal, all their precious works of silver and of gold, with a multitude of captives,¹ shall he carry into Egypt, and he shall be placed over the King of the North. And² he shall come into the kingdom of the King of the South, and return into his own land.

And his sons shall collect a faction³ in the midst of many, and it shall come, coming and dashing over like a flood; and it shall pass by and subside, and be interwoven with existing institutions⁴ to the extent of its strength. And the King of the South shall get savage, and shall come forth and wage war with the King of the North, and shall establish a great faction, and the faction shall be given into his hand, and he shall take the faction, and his heart shall be lifted up, and he shall cast down myriads, yet shall he not succeed.

And the King of the North shall turn about and collect a great faction exceeding the former one, and till the end of

¹ αἰχμαλωσία, *captivity*, or *body of captives*, translated here *a multitude of captives* because we have no precise equivalent English word.

² καὶ would perhaps be better rendered here by the English *then*. From the narrative it appears that this king's mother was a daughter of the King of the South, who appears to have been captured during an embassy to the King of the North. Her son, therefore, would probably have grown up in the northern kingdom, and having come to man's estate, seizes the power, and after various exploits returns to his mother's relatives in the southern kingdom.

³ συνάξουσιν ὄχλον = *shall collect a crowd*, apparently meaning that they shall form a party or faction, religious or otherwise, which shall spread and gather strength like a flood. Something like the preaching of the Crusades, only that instead of being directed to the conquest of a distant land, the object is to effect a change in the established order of things in its own country, and so perhaps it would be better illustrated by the French Revolution, which ultimately submerged nearly all Europe. This metaphor is a common one in Scripture, e.g. Isaiah viii. 7, 8.

⁴ συμπροσπλάκησεται. Apparently a compound verb from πλέκω, *to plait, to twine*. No object is expressed, but one is needed in English, and so *existing institutions* has been supplied.

the seasons of years he shall invade the approaches¹ in great force, and with a numerous following.² And in those times many shall rise up against the King of the South; and the sons of the plagues³ of your people shall be well equipped⁴ for the confirmation of the vision, and they⁵ shall be weak. And the King of the North shall come in and pour out a bar,⁶ and shall seize strong⁷ cities; yet the arms of the King of

¹ εἰσόδια. This seems the best English equivalent. The word is an adjective *belonging to entry*. Also τὰ εἰσόδια *income, revenue*; but that does not seem to be the meaning here.

² ὑπαρξις means *subsistence, substantial existence*. Compare Shakespeare, 1st Part Henry VI. Act ii. Sc. iii.

Tal. I laugh to see your ladyship so fond, to think
That you have aught but Talbot's shadow
Whereon to practise your severity.

Count. Why, art not thou the man?

Tal. I am indeed.

Count. Then have I substance, too.

Tal. No, no; I am but shadow of myself:
You are deceived, my substance is not here;
For what you see is but the smallest part
And least proportion of humanity:
I tell you, madam, were the whole frame here
It is of such a spacious lofty pitch,
Your roof were not sufficient to contain it.

³ λοιμός; a *plague, pestilence*. Also of persons, a *plague pest*, which is evidently the meaning here.

⁴ ἐπαρρησικω; *to fit upon or fasten*. ἐπαρηρῶς *close fitting, well fixed*. Perhaps *closely knit or well prepared* would be a better translation.

⁵ No subject is expressed in the Greek, but the meaning is, apparently, *your people* shall be weak; but possibly, *afterwards* they shall be weak, meaning the sons of the plagues of your people. When, as in this case, two translations are possible, the safest way is generally to take both, for each has almost certainly its proper place and application.

⁶ *Pour out a bar*. This is not a satisfactory translation, but there is hardly an English equivalent. The reference is to a widespread flood—say the rising of the Nile—which submerges a large area, and then subsides, leaving a deposit. This symbol is often used in Scripture of a victorious king; or, rather, of the king and his following, the substance as well as the shadow—see previous note. See Isaiah viii. 8, xxviii. 2, lix. 19, Jerem. xlvi. 7, &c.

⁷ ὀχυρὸς *firm, lasting, stout*; of places, *strong, secure*, especially as a military term of a stronghold or position, *strong, tenable*.

the South shall remain firm, and his chosen men shall arise, and there shall not be strength to stand.¹

And he who enters against him shall do according to his will, and there is no one who can withstand him to his face; and he shall stand in the beautiful land, and it shall be fully given into his hand.

And he shall arrange his front to enter in the strength of his whole kingdom, and he shall make all things straight with him; and a daughter of the women shall he give to him to ruin her, but she shall not stay beside him nor be for him.

And he shall turn his face against the islands and shall seize many, and shall depose the rulers of their reproach, albeit his own reproach shall return to him.

And he will turn his face against the strength of his own land, and will be weak, and will fall, and not be found.

And there shall arise out of his root a sapling of the kingdom upon his preparation,² raising others along with him, accomplishing the thought of dominion; yet in those days he shall be crushed, but not in outward appearance nor in war; he shall stand upon his preparation, yet is he set at naught, and they gave not on him the glory of dominion.³ And he shall come in abundance, and shall overpower kingdoms in failures,⁴ and the arms of him who overwhelms⁵

¹ Apparently describing a deadlock between the kings of the North and of the South, giving an opportunity to a third party, whose entry is described in the next verse.

² Difficult of translation, because very compressed. Apparently a scion of the house of the king last described shall enter upon the use of the things his father prepared.

³ Apparently describing a king in outward appearance only, whose power is in reality in the hands of others, but the meaning is difficult to follow.

⁴ ὀλισθημα, a slip, fall.

⁵ The same verb κατακλύζω is used in both places,

shall be submerged¹ from before his face, and they shall be crushed, even the leader of the coalition.²

And from their coalitions against him he shall make a bait, and shall go up, and shall exceed them in strength among a small band.³ And amid abundance, and in fat regions shall he come, and do things which his fathers did not, nor the fathers of his fathers. Their foraging expeditions and substance⁴ shall he scatter abroad, and against Egypt shall he cast his reckoning for a whole season.⁵ And his strength shall be awakened, and his heart, against the King of the South⁶ in great power. And the King of the South shall join battle with him, in power great and exceeding strong: yet they shall not stand, because⁷ they will cast a reckoning against him, and devour his privileges;⁸ and they will crush him, yet shall he submerge powers, and many shall fall wounded. And both the kings, their hearts unto knavery⁹

¹ The same verb *κατκλύζω* is used in both places.

² *καὶ ἡγούμενος διαθήκης*. Apparently describing the leader of the coalition which opposed the King's counsel and policy.

³ Is this a prophecy of Martin Luther?

⁴ *ὑπαρξιν*. *Substantial existence*. See previous note on this word.

⁵ Perhaps referring to the whole course of the Reformation, from the 9th to 11th hour, *i.e.* from 1500 to 1833 A.D.

⁶ In the spiritual interpretation the King of the South appears to typify the Pope of Rome.

⁷ If this prophecy does not refer to Martin Luther, at least his history seems to illustrate what is intended. Martin Luther was a faithful son of the Roman Church so long as that was possible; but the Vatican cast a reckoning against him instead of learning from him and correcting the abuses against which he protested.

⁸ *τὰ δέοντα*; *things needful or proper, advantages or duties*. Probably both are intended. As in the case of the word *ὑπαρξίς*, it is often difficult to find a single English word to convey the whole meaning, at least, without some explanation or commentary.

⁹ *Knavery*. The calibre of the speaker, a mighty Archangel and confidential servant of the Almighty, must be remembered throughout. The Greek word is *πονηρία*, which occurs again in Ephesians vi. 12, where A.V. has *wickedness*—the thing intended being, apparently, the same as here.

shall speak deceits at one table, and right counsel shall not prevail, because the end is yet distant. And he shall turn about into his own land in much authority,¹ and his heart unto the holy covenant. And he shall construct, and shall turn about into his own land; unto his season shall he turn about, and shall come in the south, and it² shall not be as the first, nor as the last.

And the Citii who go forth³ shall enter in him, and he will humble himself, and will be incensed because of the holy covenant.⁴ And he will construct and will turn about and assemble an army⁵ against those who have deserted the holy covenant. And descendants from him shall arise and shall profane the sanctified thing of the lordship,⁶ and shall change the continuity,⁷ and shall offer a concealed abomina-

¹ *Authority.* ὑπαρξίς again. See previous note. *Substance* would, doubtless be a good translation, but would not be readily understood of the ordinary reader.

² Apparently referring to the Reformation, which, doubtless, was a very necessary work, and a work of God. Indeed *The work* of God in its time, corresponding to the labourers sent into the vineyard at the ninth hour (Matt. xx. 1-16). But right counsel did not prevail because the end was then distant.

³ *The Citii who go forth.* *The Ships of Chittem*, A.V. *Et venient super eum trieres et Romani.* Vulgate. The Anglo-Saxon race appear to be *par excellence* those who go forth. See the vision of the four chariots (Zech. vi.) and the notes thereon. If we take the Citii to represent England, and her action with reference to the Reformation, we shall at least have an illustrative theory which may throw much light on this obscure passage.

⁴ The context shows that he is not incensed against the holy covenant, but rather against those who abuse and despise it.

⁵ *An army.* No noun is expressed in the Greek. In the first meaning of the prophecy, as applied to the affairs of Persia, an army would be intended, but in the spiritual interpretation it would rather be a faction or party in the Church.

⁶ δυναστεία. Whence our English word *Dynasty*. The words appear to refer to the action of some ill-advised reformers with reference to the blessed sacrament.

⁷ (?) *The Apostolic succession.* This appears to point to the rise of Independents and Dissenters of various kinds.

tion.¹ And they who transgress the covenant shall bring in some amid failures, and folk who know their God shall prevail and construct ; and the understanding among the people will obtain an insight into many things. And they will be weakened by the sword and by fire, and by captivity, and by the spoiling of their days.² And in their weakness they shall be assisted with a little help, and many shall be added to them amid failures. And some of the understanding shall be weak for their purification,³ and for their separation,⁴ and for their manifestation until the end of the age, for it is yet remote.

And one⁵ shall construct according to his will, and shall be exalted as king, and be made powerful against every god,⁶ and shall speak things of excessive weight,⁷ and shall guide aright⁸ until the wrath is finished, for it comes into being unto accomplishment.⁹ And he shall not attend to

¹ This clause seems susceptible of a spiritual interpretation only as referring to the action of some *reformed* bodies, who, while professing to celebrate the Lord's Supper, yet worship not according to the mind of God.

² Literally *in plunder of days*. It seems possible that this verse may point to the fires of Smithfield and to similar persecutions endured by reformers in all parts of the Church, who would not "acquiesce in injustice," or "be satisfied in their unrighteousness." See 2 Thess. ii. 12.

³ *πυρόω* = *to burn with fire*. In passive, as here, *to be melted in the fire, stand the test of fire*—of gold, Arist. H.A., 3, 5, 6. Metaph. of persons LXX. Compare Rev. i. 15, where the word occurs again.

⁴ *ἐκλέξασθαι*. *Picking out, election*.

⁵ Here a new character seems to be intended. No subject is expressed.

⁶ If this prophecy has a spiritual application to modern Christendom, as seems incontestable, it must be remembered that the spiritual Babylon (in which God's people remain captive during the *patience of the saints*, prefigured by the Babylonish *captivity*) is given over to the worship of idols innumerable, physical, intellectual, and spiritual ; and that any true reform would necessarily be directed against these.

⁷ Compare Dan. vii. 8, 11, 24, and 25.

⁸ Compare Dan. viii. 24, 25.

⁹ Compare Ps. xxx. 5. His anger endureth for a moment ; in His favour is life ; weeping may endure for a night, but joy cometh in the morning. Also Ps. cix.

any of the gods of his fathers, and he is the desire of women, and he shall attend to no god, for he shall be made powerful against them all.

And he shall magnify THE MIGHTY GOD¹ upon HIS PLACE;² and a God whom his fathers knew not³ shall he extol, with gold, and silver, and precious stones, and with yearning desires.⁴ And he shall construct against the strongholds of those who flee after a strange god,⁵ and he shall multiply expectation, and shall organise many under Them,⁶ and shall part the earth in gifts.

And in the time of the end he will engage in a butting match⁷ with the King of the South. And the King of the North⁸ will be collected against him amid chariots and horse-

¹ *θεὸν Μωζέμ.* A transliteration, *Deum robustum* (Scheusner), *the God of forces*, A.V., which seems exactly equivalent to *κύριος των δυνάμεων*, which the LXX. have in Zech. i. 3 twice. See also in margin of A.V. The expression itself, in the speaker's mouth, might be conclusive as to WHO is intended.

² HIS PLACE is between the Cherubim, II. Chron. iii. 10-13; Ps. xcix. and xviii.; Ezek. i. and x.; Rev. iv.

³ Compare Jerem. xxxi. 31-34; Isaiah liv. 11-17; Ex. vi. 3; and Isaiah ix. 1-7. See also Job xlii. 1-6. "Before this I heard Thy fame with my ear; but now my eye hath seen Thee." Modern science is very fond of theories of development, and these are supposed by many to be contrary to God's word. But if they could read God's word, they would know how insignificant and trifling are the utterances of science on the subject.

⁴ Compare Dan. ix. 13, "and we have not needed the countenance of the Lord our God, so as to turn away from our iniquities, and to concur in all Thy truth." This description recalls King David, the man after God's own heart.

⁵ This clause seems conclusive against the idea that an impious character is intended. He is only *improbus* in the sense used in the saying *labor omnia vincit improbus*.

⁶ *ὑποτάσσω*, to arrange under. Under whom? Under THEM. For our God is a TRINITY IN UNITY.

⁷ *συγκρατισθήσεται* seems susceptible of no translation but that given, recalling the vision of the ram and the he-goat from the goats.

⁸ To identify the King of the North with the White Czar may look like a shot, and perhaps be no more; yet he is the standing threat against the peace of Europe, and his invasion of THE LAND appears clearly foretold in the prophecies of Ezekiel concerning Gog and Magog, chaps. xxxviii., xxxix.

men, and amid many ships, and they will enter into the land, and he will crush¹ them, and pass by,² and will enter into the beauteous land, and many will be weak. And these will come safe through out of his hand: Edom, and Moab, and the Chief of the sons of Ammon.

And he shall stretch out his hand over the earth, and the land of Egypt shall not avail for safety. And he shall be lord in the hidden treasures of gold and silver, and in all the precious things of Egypt, and of the Libyans and Ethiopians in their fortresses.

And reports of rivalries from the East and from the North shall stir him up; and he shall come in strong passion to the destruction of many. And he shall plant the tent of his palace in the midst of the seas, in the holy and beauteous Mountain. He shall come into his inheritance, and there is none who can turn him aside.³

XII. And in that time Michael shall stand up, the great Archon who is set over the sons of your people; and there shall be a season of affliction, such affliction as has not befallen since their birth as a nation in the earth, up to that time. In that season your nation shall be saved, every one who is entered in the book.

And many of those who sleep in a mound of earth shall

¹ Compare Dan. viii. 25, "and like eggs shall he crush them in his hand."

² *Pass by*; or, perhaps, *excel*.

³ *καὶ οὐκ ἔστιν ὁ βύόμενος αὐτόν*. The simple meaning of *βύομαι* is *to draw to oneself*. And this appears to be the meaning here, and is entirely in accord with what was said of him before, concerning his worship of The Mighty God. Nor is this opposed to the meaning of the original, which appears correctly rendered in A.V. "And none shall help him." For what help can he need who has the Almighty on his side; or who works for Him? Men can never help God, they must depend on Him, and be helped by Him, otherwise they cannot but hinder the fulfilment of His purposes.

be awakened, some into lasting life, and some into reproach and lasting dishonour. And the understanding¹ shall shine as the splendour of the firmament, and some of the multitude of the righteous² like the stars to the ages and beyond.

And do thou, Daniel, block up³ the words, and seal⁴ the book until the time of the accomplishment,⁵ until many are instructed, and the deeper wisdom⁶ be made full.

And I Daniel looked, and behold two others were standing, one on this side at the brink of the river, and one on that side at the brink of the river. And he said to the man clothed in the linen who was over the water of the river:—"Till when is the end of the wondrous things thou hast spoken?"

¹ Then shall the kingdom of the heavens be made like unto ten virgins, who took their torches and went out to meet the bridegroom; and five of them were fools and five practical. Matt. xxv. 1-2.

² ἀπὸ τῶν δικαίων τῶν πολλῶν. The righteous are a crowd, great past the power of anyone to number; but unfortunately the children of light are by no means exempt from folly, and so many—from no other fault—will be away getting oil when the bridegroom comes, and so be shut out and have no door of entrance save through a martyr's death.

³ ἐμφράσω, *to bar a passage, stop up, block up. Also to stuff in.* The meaning evidently is that the prophecy was to be written, but in such wise that none should understand it till the appointed time: the book was to be a passage barred. Or to take a metaphor from the printer's trade, the type was to be arranged and *blocked up* ready for printing against the time appointed. The Great Pyramid contains some air-passages for the ventilation of the Queen's chamber, the inner ends of which were left unpierced for about five inches of solid stone, and these are no inapt type of this book.

⁴ Seal. We have already seen that sealing denotes completion, as in attesting a deed or document; in fact, in illiterate times and countries it is almost identical with signing a document. But taking the second meaning of the previous verb—*to stuff in*—we see that the prophecy was as it were to be enclosed in a case and sealed up for discovery and use at the time appointed.

⁵ *Of the accomplishment; or of association, i.e. for some common object.*

⁶ γνῶσις; *an inquiry, judgment; knowing knowledge, especially of a higher kind. Deeper wisdom. N.T.*

And I heard the man clad in the linen, who was over the water of the river, and he raised his right hand, and his left hand into heaven, and swore by Him who lives for ever,¹ saying :—“ To a season, of seasons and half a season.² In the completion of the dispersion all these things shall be known.”

And I heard, and did not understand, and I said :—“ Sir, what are the uttermost of these things ?”

And he said :—“ Be of good cheer, Daniel, for the words are blocked up and sealed until the time of the end. Let many be singled out, and be made quite white, and be tried in the fire, and be sanctified ; and let the lawless transgress, for none of the lawless shall understand ; but the discreet shall understand.³ And from the season of the change of the continuity to the abomination of the desolations⁴ 1,290

¹ Compare the description of the Angel in Rev. x., who strongly recalls this Archon who was sent to Daniel.

² The *season of seasons* appears to refer to the six thousand years of the world's history comprising the three dispensations, viz. :

1st season ... Adam to Abraham.

2nd ,, ... Abraham to Christ.

3rd ,, ... The Christian Dispensation or Day of grace.

The half season would then refer to the thousand years' reign of Christ and His saints, closed by the general resurrection and judgment, after which St. John saw the New heavens and the New earth, according to the saying :—“ At the beginning Thou Lord didst lay the foundations of the earth, and the heavens are works of Thy hands. They shall be destroyed but Thou remainest ; and they shall all become old like a garment, and like a wrapper Thou shalt roll them up and they shall be changed. But Thou are the same, and Thy years fail not. Ps. cii. 26, 27.

³ Compare Rev. xxii. 10, 11. “ Seal not the words of the prophecy of this book. The season is near. He who does wrong let him do further wrong. And he who is filthy, let him further defile himself. And let the righteous do greater righteousness. And let the saint increase in holiness.

⁴ The time when God's people become alive to the desertion of their God, of which they have been guilty, and loathe the desolations of the Sanctuary. The time when the Lord's sacrifice and drink-offering shall be organised or lifted up. See chap. ix. 27.

days. Blessed is he who has patience¹ and hastens unto 1,335 days.

And do you be of good cheer, and rest ; for days² and hours only remain until the fulfilment of the completion. And you shall arise to your assigned estate at the completion of the days.

¹ ὁ ὑπομένων καὶ φθάσας. The meaning of these words, otherwise obscure, has now become plain. The patience of the saints is an antitype of the captivity of Israel. While enduring patiently they should yet in spirit ever hasten on, anticipating the time of God's deliverance, and be ready to move forward at the least hint from Him, or even without it, as He provides the means and opens the road. The sin of standing still, and not going forward, is The sin which besets God's people, and that which He so vehemently denounced in the Scribes and Pharisees of His day.

² Previous to this the speaker has constantly stated that the time was long to the end. Now, having completed what he has to say, he tells Daniel that days and hours only remain, recalling the words of the Prophet of Nazareth, "Concerning that day and hour no one knows, not even the angels of the heavens, but only My Father," Matt. xxiv. 36. He nowhere states, however, that no one knows of the month and year.



TRANSLATOR'S NOTES,

It will not be needful to discuss, as some have done, whether Daniel was a true prophet, seeing the emphatic way in which his claim to the title was recognised by the Lord Himself in the days of His flesh by His mention of him as recorded in Matt. xxiv. 15. Mc. xiii. 14.¹

14. Neither need we inquire whether his prophecies concern us, seeing the emphatic exhortation in both places. "Let him who reads perceive," or, as A. V. has very well, "Whoso readeth let him understand."

It will be instructive, however, to note the peculiarity which led some to question his claim to be regarded as a prophet. This appears to be simply the strength of his character, which is seen in the way in which he records the visions, and in his conduct throughout. It is not, "There came a word of the Lord—or a vision—to Daniel, as in the case of Isaiah, Jeremiah, Ezekiel, and others, but "Daniel had a dream . . . and he wrote his dream." No interpreting Angel is sent to him to explain it, but he goes up to one of the angelic bystanders, and asks him about it, and afterwards particularly concerning some points of special interest. Later on, when he does not understand the second

¹ Although the words of Daniel are quoted in this passage, his name does not appear in the most reliable manuscripts.

vision, a mighty Archangel is sent to him personally by the Almighty Himself, and expounds it.

Again, in chapter ix. we see him approaching the Almighty, seeking out prayers which shall be acceptable to Him with fasting and sackcloth. And when in response to his prayer the heavenly messenger arrives he alone has strength to speak to him, and to understand what he says.¹

2. Again Daniel had not, like most of the prophets, a mission to any particular nation or body, but recorded his visions for the benefit of all. Part, at least, of his book was written in Chaldee, not in the language of the chosen people. Moreover, part of the book is taken up with details concerning King Nebuchadnezzar, who is himself a type full of instruction which does not seem to have been fully apprehended. This is seen in the fact that in two cases he received communications direct from the Almighty, in the first of which he was symbolised by the head of gold, and in the other by a great tree, the fulfilment of which he himself recorded and published throughout his dominions.

3. Before proceeding further it will be well to note the intimations which are given in this book of Daniel concerning the dealings of God with these powerful monarchs of the earth. He has said, BY ME KINGS REIGN, AND PRINCES DECREE JUSTICE. BY ME PRINCES RULE, AND NOBLES, EVEN ALL THE JUDGES OF THE EARTH. But in these days the cry goes out that power is from the people, and this also is true in a sense, for it is the uprising of the power from beneath, having its source in the prince of the power of the

¹ And he only—be it observed—by the assistance of two heaven-abiders, one "as it were the likeness of a son of man," and the other "as it were a vision of a man."

air, which rises up against God's rule and order, and seeks to overthrow His ordinances of rule. We have seen God's ordinances for rule symbolised under the figure of four chariots. See the foregoing translation of Zechariah vi. and notes thereon. These are identified by the interpreting angel with THE FOUR WINDS OF HEAVEN (Zech. vi. 5).

4. In opposition to these are the FOUR WINDS OF THE EARTH mentioned by St. John (Rev. vii.), which typify the corresponding elements of disorder and anarchy, now in mercy restrained, during the sealing in their foreheads of those who are determined to serve God, those who are His slaves while yet the great tribulation is restrained. These four winds, then, typify the spiritual power of the enemy—wind being the symbol of spirit—seen in the four great typical divisions under which all may be classed, viz.

Nihilism and kindred disorders in Russia and contiguous lands.

Islam in Asia, akin to which are of course other spirits of disorder throughout Asia and adjacent lands.

Communism, and allied disorders among the Latin races, chiefly Italy, France, and Spain.

Fenianism and Irish disorder generally, which affects chiefly the Anglo-Saxon races in England and America.

Nor must we be misled into despising these and other manifestations of the power of the enemy. Hitherto, indeed, formidable as have been their efforts, they have not prevailed, because the four angels set for that purpose still restrain them. It is true indeed that the spiritual power of the enemy is shown to Zechariah in its true character as feeble and despicable in the vision of the ephah (Zech. v.

5-11). But this is in comparison with the power of God. Let but His restraining hand be withdrawn, as it will be for a season, and the enemy and his angels will swoop down upon mankind in irresistible power, beside which the horrors of the French Revolution, permitted in God's mercy if haply men might be warned, will appear insignificant indeed, a mere beginning of troubles.

5. However, let us return from this digression to the consideration of God's dealings with Nebuchadnezzar. These are admirably summarised for us by Daniel himself, in his speech to Belshazzar. Let us recall the circumstances. As the king feasted with his lords and his women about him, a hand appeared and wrote on the plaster of the wall in the full light of the torch or lamp—*MANH OEKEL ΦΑΡΕΣ*. There stood the writing, and what it meant the King's wise men and astrologers could not or would not tell him. At last, at the request of the Queen—who, be it noted, was not present at the feast, but came in on hearing of the consternation which prevailed at the banquet—Daniel was called and spoke thus:—

“Thy gifts be to thyself, and give the favours of thy house to another. Yet will I read the writing, and make known to thee its meaning.

“O! KING. THE **MOST HIGH GOD** GAVE THE KINGSHIP, and the greatness, and the honour, and the glory to NEBUCHADNEZZAR thy father, and because of the greatness which HE gave him, all the peoples, tribes, and tongues were awe-struck, and trembled before him. Whom he would he set in office, and whom he would he smote. And whom he would he exalted, and whom he would he humbled.

“And when his heart was lifted up, and his spirit overcome

by his exalted position, he was brought down from the throne of his kingship, and the honour was taken away from him, and he was hunted from the society of men, and a heart was given him among the beasts, and his dwelling among the wild asses, and they fed him with grass like an ox, and his body was bathed in the dew of heaven, UNTIL HE LEARNED TO KNOW THAT THE KINGSHIP OVER MEN IS IN THE POWER OF **THE MOST HIGH GOD** AND **HE** WILL BESTOW IT ACCORDING TO **HIS** PLEASURE. And yet thou, his son Baltasar, didst not humble thyself before **THE GOD**. Knewest thou not all these things? And didst exalt thyself against the Lord God of heaven, and they brought the vessels of **HIS HOUSE** before thee, and thou and thy lords, and thy girls, and thy concubines drank wine in **THEM** and didst extol the gods of gold, and silver, and brass, and iron, and wood, and stone, that see not, nor hear, nor discern. And **THE GOD** in **WHOSE HAND** is thy breath, and all thy paths, **HIM** thou didst not glorify. **THEREFORE FROM HIS PRESENCE** WERE SENT THE FINGERS OF A HAND AND REGISTERED THIS WRITING. And this is the writing which was registered: **MANH OEKEL** **ΦΑΠΕΣ**. And this is the interpretation of the word **MANH**: God has taken the measure of thy kingdom, and has filled it. **OEKEL**: Thou hast been placed in the balance, and wert found wanting. **ΦΑΠΕΣ**: Thy kingdom has been cleft in twain, and given to the Medes and Persians."

7. The kingdom of the Medes and Persians was, as we know, destroyed by Alexander the Great. The story of him, that, having conquered all the world, he wept because there were no more worlds to conquer is well known; but do we

reflect what poverty of spirit he displayed herein—the very grace which is set first in the beatitudes with which the Sermon on the Mount is headed. Josephus relates of him that he visited Palestine, and was shown by the Chief Priests the prophecies concerning himself in their Scriptures. Had he humbled himself before **THE GOD**, and worshipped **HIM** and given **HIM** the glory, his fate would, we cannot doubt, have been different. Abraham was selected of God for the blessing of all nations for this very reason—“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” (Gen. xviii. 19.)

Moreover we have more than one hint on the subject in this book of Daniel, *e.g.* in the words of the speaker sent to Daniel, “Yet how shall his kingdom stand? . . . &c.” (Dan. xi. 4). See previous translation and notes thereon.

8. Again, in Dan. x. 20, the same speaker says: “And I was going in, and the Archon of the Greeks was coming;” appearing to indicate that the mission to Daniel had been offered to the Archon of the Greeks, but some difficulty had arisen, and the speaker was sent instead.

Now this Archon of the Greeks must have had relations of some kind with Alexander, and it is not mere fancy to see a connection between these two remarks of the speaker.

The clue is probably to be found in the play of “Antony and Cleopatra,” commonly assigned to William Shakespeare.

ACT II. SCENE III.

Ant. Now, sirrah! You do wish yourself in Egypt?

Sooth. Would I had never come from thence, nor you thither!

Ant. If you can, your reason.

Sooth. I see it in my motion, have it not in my tongue.
But yet ; hie you to Egypt again.

Ant. Say to me. Whose fortunes shall rise higher,
Cæsar's or mine ?

Sooth. Cæsar's. Therefore, O Antony, stay not by his
side.

Thy dæmon (that's thy spirit that keeps thee) is
Noble, courageous, high, unmatchable
Where Cæsar's is not ; but near him, thy angel
Becomes a fear, as being overpowered. Therefore
Make space enough between you.

Ant. Speak this no more.

Sooth. To none but thee : no more. But when to thee ?
If thou dost play with him at any game,
Thou art sure to lose ; and, of that natural luck,
He beats thee 'gainst the odds ;
Thy lustre thickens
When he shines by : I say again, thy spirit
Is all afraid to govern thee near him ;
But he away, 'tis noble.

Ant. Get thee gone.

Say to Ventidius I would speak with him. (*Exit Sooth.*)
He shall to Parthia. Be it art or hap,
He hath spoken true : The very dice obey him,
And in our sports my better cunning faints
Under his chance. If we draw lots, he speeds ;
His cocks do win the battle still of mine,
When it is all to nought ; and his quails ever
Beat mine, inhooped, at odds. I will to Egypt :
And though I make this marriage for my peace,

(*Enter Ventidius.*)

I' th' east my pleasure lies. O, come, Ventidius ;
 You must to Parthia. Your commission 's ready ;
 Follow me and receive it.

So it seems that Alexander's dæmon was weak and overpowered beside Daniel's visitor, or the Archangel Michael, Archon of the Jews. He sought not, like them, the glory of **THE GOD OF ISRAEL** and **HIS** ends, as we see by the speaker's subsequent words—"There is no one that holds out with me concerning these things except Michael your Archon."

9. Let us then see if we can gather any hint as to the personality of this mighty Archangel, who dared to be on God's side when none other but only Michael, the Archon of God's chosen people, was so ; and fought for three weeks with the Archon of the Persians, who opposed him on the road. He bears several marks of resemblance with the mighty Angel of Rev. x. (See description vv. 1-3.) Is it a mere guess to see in him the Archon of the Anglo-Saxon race? **Clothed in cloud**, like the sea at its birth. Are not the Anglo-Saxon races girt about with troops of ministering angels? How else are they so prospered in all things?

The halo, or rainbow, about his head. Is not the rainbow of hope seen in Great Britain, about the heads of the twelve who have been called to the apostleship in these days, the pledge and foretaste of the LORD and MASTER'S own speedy arrival?

His face like the sun. Where, as in Britain, is seen the presence of God, and the favour of His countenance? **And his feet like pillars of fire.** How do missions run around

the earth, from Britain and from America, in the well-meant, if vain, attempt to convert the world! Or, to take a few names almost at random, where else will you find any to class with Havelock, Livingstone, Gordon, *General* Booth, and H. M. Stanley. **And having in his hand a little book opened.** Where, as in Britain and America, and other colonies of the Anglo-Saxon race, is God's word loved and honoured?

His right foot on the sea, and his left on the earth. Is not Britain's first line of defence her navy? Do not her merchantmen visit every sea, and occasionally try to storm the North Pole? Are not America and the English colonies owners of a large proportion of the rest of the merchant-navy of the world? **And he cried with a great voice, as a lion roars.** Is not the lion the chosen and universally recognised token of Britain, often laughed at, but nevertheless respected and liked of the well-disposed of all lands? Nor is her spiritual voice otherwise, for the lion is symbolical of the Apostolic ministry, seen in these latter days in England, and nowhere else.

10. Nor does the parallel cease here, for at the beginning of the era the scriptures of the N.T. were written in Greek, through which tongue, by means of the Septuagint, the O.T. was chiefly known to the early Church; and it was among a Greek-speaking population that the seven Churches in Asia were planted, to whom the seven epistles were addressed, and to whom the Apocalypse was sent. Yet as Alexander turned away from Palestine, and never appears to have given any particular attention to the prophecies that were shown him—beyond sparing the Jews, an action laudable in itself, but one of those half-measures which carry their own

condemnation—so we find St. Paul writing that all his Asiatic converts had turned from him during his own lifetime. And, where, as among the English-speaking races, has the Bible found a home, been accepted and loved of all as a centre of family life and home-ties, to which all turn for comfort in hours of distress, and around which the most sacred recollections of home and childhood gather? So it would seem that just as this Archon replaced the Archon of the Greeks in his mission to Daniel, so has the Anglo-Saxon race replaced the Greek race; and the British Empire, the empire Alexander might have founded if he had not neglected the opportunities which in God's good providence were given him. Will she learn from the past and determine that **THIS GOD** shall be **HER GOD**, and none other? Or will she throw away her cherished position and liberty, and suffer herself to be deluded by Antichrist, and taken captive at his will by the prince of the power of the air?

11. Before proceeding to the consideration of the visions of Daniel in their spiritual application, let us consider the vision of the image seen by King Nebuchadnezzar, which appears to have a spiritual application thus:

THE HEAD OF FINE GOLD. The rule of the Lord Himself, by His Apostles, in the Church at the first; Gold being the symbol of truth, ministered by Apostles, who so long as, and so far as, their rule was accepted, ministered truth undefiled, and maintained the Church in her integrity and simplicity as a new unleavened lump. Unfortunately the Church could not abide their rule, and failing in submission to them, inserted the leaven of insincerity; just as Eve failed to stand under her husband in Paradise, and ate the forbidden fruit. And just as Eve received her punishment in the multiplication

of her sorrow in her conception, so was the Church punished in the sorrow in which she brought forth her children. Whenever a leader of men has arisen in her midst, a champion of the truth, and a witness to her of her errors, he has been brought forth in sorrow and affliction : not like the first twelve in joy and praise, and glorious songs to God's glory in the Spirit ; nor as SS. Paul and Barnabas—the premature birth of the Gentile Apostleship—in answer to humble prayer and fasting, by the action of The Spirit working in her : but like the early fathers, amid dire persecutions from without, or like Martin Luther, among giant pangs and throes of the Church herself. Nor is this state of things removed at the time of the end, when, though clothed with the sun, and having the moon under her feet, and crowned with twelve stars, symbolising the restored Apostleship, she is constrained to cry out in the pangs and throes of the birth of the man-child, the true son of man destined to shepherd all the nations with a rod of iron.

12. The rule of the Lord in Apostles being lost, the only remaining bond to hold her together was that of love, the love of the bretheren, and her state was aptly symbolised by THE CHEST AND ARMS OF SILVER. The Church during this period stretched her arms out wide, and drew men to her with cords of love ; she was more extensive than before, but already there were signs of the great split between East and West.

But this could not long continue. Rule there must be, and it appeared first in the rule of the bishops assembled in council to debate on matters of universal interest. It was a rule of spiritual strength, typified by the material—BRASS ; and the signs of approaching division became more marked

and powerful, until the great split between East and West occurred, and the Church was divided in two—one half under the Pope of Rome, and the other under the Patriarch of Constantinople.

13. Lastly came the rule of temporal sovereigns in spiritual things. The Pope of Rome became a temporal sovereign, claiming rule over all the world, and exercising it in no small degree throughout Western Christendom, while the Czar of all the Russias¹ usurped dominion over the Eastern Church. Henceforth, through the centuries run these two Iron pillars. Finally, the feet and toes being composed part of iron, and part of miry clay, mingled together but not cohering, show forth the present state of Christendom, where the rule is still in fleshly might, typified by the iron, but has no hold on spiritual men, typified by the miry clay, ready for the hand of the potter to mould as he pleases. Happy are they who, seeing their need, cry to **THE LORD** THOU ART OUR FATHER. WE ARE THE CLAY AND THOU OUR POTTER. (See Isaiah lxiv.) For those whom the Lord fashions not will fall into the hands of the Slanderer, their enemy and God's, who will mould them into the form pleasing to him.

14. Concerning the visions of the prophet himself much cannot be said. It is hoped that the translation now given, and the notes thereon, will enable them to be studied more intelligently than heretofore. The writer has endeavoured, in the notes, as far as possible, to elucidate the writer's apparent meaning, but he must not be understood as dogmatizing concerning the interpretations; and the possible

¹ Not that the Czar is alone in his usurpation of authority over the Church, but he is mentioned as a typical example.

identifications of the first great horn of the He-goat from the goats with Edward Irving, and of one of the characters in the eleventh chapter with Martin Luther, are put forward with some other similar remarks in the hope of elucidating the language and intention of the visions and of the prophecies. He hopes that if not accepted by many as correct, they will at least form no obstacle to the consideration of the Book of Daniel in the Septuagint, and that they may in this way help to an intelligent study of the obscure prophecies contained in it. Something however must be said concerning the hebdomads spoken of by the Archangel Gabriel.

15. The marvellous prophecies contained in Dan. ix. 20 to xii. 13 appear to refer first to the events of Daniel's time, but with a second and greater reference to the Christian Dispensation. The hebdomads appear to have a double reference, first to the literal Babylonish captivity, and second to the "patience of the saints," which is typified. The seventy hebdomads of Dan. ix. 24 appear to be an amplification of the prophecy of Jeremiah (xxv. 12), and it is seen that the seventy years of Jeremiah represent seventy hebdomads, or weeks of years. This would not interfere with or obviate a partial return after seventy literal years.

The period of seven hebdomads and sixty-two hebdomads of verse 25 require more careful consideration. Why are they not mentioned together as sixty-nine hebdomads? The reason seems to be that we have here a change in the unit. The seven hebdomads represent, as before, solar cycles of a year each, or altogether 49 solar years. The sixty-two hebdomads ought by all analogy of numeration¹ to represent the next lower denomination, or kind of unit, which in this

Take, for instance, £ s. d. ; ° ' " ; cwt. qrs. lbs. ; years, months, days.

case would be lunar cycles, of which a little more than thirteen go to a solar year. Reduced to solar years, therefore, they would be about $\frac{62 \times 7}{13} = 33.4$ years. We have thus from the commencement of the period spoken of (which appears to be the date of the vision) $490 + 49 + 33.4$ years.

“And after three score and two weeks shall Messiah be cut off, but not for himself,” runs the A.V., which, remembering that this is a period of 33 years, appears to coincide exactly with the facts of the first advent, while the 49 years recall the saying of the Jews, “Forty and six years was this temple in building, and wilt thou rear it up in three days?” (Jno. ii. 20).

16. But in passing to the second application the scale requires to be changed, and the problem is to discover the key. This seems obtainable thus—

Seventy hebdomads = $70 \times 7 \times 365.24$ days

Or say = 178967.6 prophetic units of undetermined length.

If, however, we take 100 of these units¹ to represent a year we come upon the remarkable date 1789½ A.D. recalling the design below.

	Rebellion	
	1789	
Rebellion	F-r-a-n-c-e	Rebellion
	uon	
	Religion	
	MONARCHY	
	Rebellion	

17. To the same scale, taking the next seven hebdomads, we get a period of 179 years nearly, while the 62 hebdomads

¹ In the great Pyramid the perimeter of the base represents the year to a scale of 100 inches to a day.

represent a period of 122 years nearly, so that we get for the total period of the Day of grace $1789\cdot68 + 178\cdot97 + 122 = 2090\cdot65$ years. We are told, however, that the period of tribulation at the time of the end shall be shortened. Matt. xxiv. 22. Or as St. Mark writes—even then at the time of writing if not when the words were uttered—“He hath shortened the days.” (Mc. xiii. 20.) It is evident that this period occurs within the last two terms of the series, for up to the period of the French Revolution the result tallies.

THE VEIL LIFTED.

PART III.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Let him drink, and forget his poverty, and remember his misery no more.—PROV. xxxi. 6, 7.

THE VEIL LIFTED.

We now come to the most difficult part of the work which the writer has set before himself, for which the previous translations and notes have prepared the way ; the task, namely, of elucidating the SIGNS in which the Revelation given to St. John was veiled.

In attempting this formidable task, the writer desires, above all things, to avoid dogmatising. He proposes to set before his readers some thoughts which he hopes will serve to throw light on the imagery employed, and in doing so it will often be necessary to put forward interpretations of the prophecies, applying them to certain historical events. Such applications are put forward for the reader's consideration, and if not always found correct or acceptable as positive interpretations will, it is hoped, serve to illustrate the signs and their bearing on current events as well as past history.

Prophecy is manifold, as we have seen, and has many minor fulfilments and applications, preparatory and leading up to the final fulfilment. At best in our present state we discern and prophesy but imperfectly, and not until the perfect thing comes shall the imperfect thing be done away. Let us not on that account despise the day of small things.

2. Perhaps the best introduction to this part of the work

will be the consideration of the natural symbolism of certain colours.

YELLOW is the most powerful colour in the solar spectrum, and occupies more space in it than any other. Landscape painters know how bright sunshine bathes all objects capable of reflecting it in golden yellow, and how the use of yellow pigments consequently conveys the idea of sunshine. A writer on the subject of Scriptural symbolism considers it therefore an apt symbol of **Faith**, comprehending clearly the Lord's commands, and grasping steadily the promises of God, until the phantom-like anticipations of their fulfilment become solid realities of present comfort. After Abraham, the father of the faithful, who yet awaits the fulfilment of the promises made to him, perhaps the best examples of this are to be seen in the Syro-Phœnician woman mentioned by St. Mark (vii. 24-30), and in the centurion (Matt. viii. 5-13) both of whom the Lord highly commended for their faith, and both of Gentile races.

BLUE. The colour of the sky appears to typify **Heavenly-mindedness**: that attitude of mind that is not content to lay up treasures upon earth, where moth and rust corrupt, and where thieves break through and steal, but which sets its heart on treasure in the heavens, and whose heart consequently dwells there.

Perhaps the best instance that can be adduced is the prophet Daniel, unless we prefer the beloved Apostle St. John himself. But Daniel offers a marked contrast to St. John in his surroundings, dwelling as he did among an alien nation surrounded by heathens who knew not his God nor worshipped Him; while St. John, of course, had before his eyes the Man from heaven, the perfect pattern for us in

all things. With both, as we have seen, this attitude resulted in high converse with mighty Heaven-abiders, and glorious revelations of the unseen world which, unassisted, they could not bear.

GREEN is in painting often made by mixing yellow and blue pigments, and so the idea prevails that it is not a simple, but a compound colour. This is incorrect, for in the spectrum we have monochromous green light incapable of further resolution as regards colour.

The different colours are due to different wave-lengths of light, just as the pitch of a musical note depends on the length of its sound-wave. Green lies in the spectrum between the yellow and the blue, fading into either in opposite directions, and being intermediate also as regards wave-length. It is therefore an admirable symbol of **Hope**, the attitude of mind that outruns faith, even in the present earthly state, and hurrying on to Heavenly things gets half-way there while still clad in mortal flesh.

The same idea is attached to it in nature, where greenness is associated with immaturity, being the colour of plants between their first young shoots and the appearance of ripening seed. The glory, or halo, or rainbow round the throne in sight like an emerald, mentioned in chap. iv. appears therefore to be a gracious sign that the Almighty looked with desire and hope for the accomplishment in reality of the things which were shewn to the Apostle in vision, as we see on the stage, not actual occurrences, but a representation of them.

3. Proceeding now to a consideration of the book as a whole : It may be divided into seven parts thus :—

PART I. is contained in the first three chapters, down

to the end of the seven epistles, and forms an introduction to the subsequent visions.

PART II. extends to the opening of the seventh seal, and deals for the most part with events already past, though running on under the sixth seal into the coming beatitude and the abode of the blest.

PART III. consisting of the seven trumpets and the visions of the birth of the Man-child, the rising of the two beasts, and the subsequent visions to the gathering of the harvest and vintage of the earth. It appears to refer to the time now upon us, and though for the most part future, to be susceptible of ready explanation by current events.

PART IV. consists similarly of the seven bowls filled with the seven last plagues, in which is accomplished the WRATH OF GOD; and, terrible as they appear, yet let His servants not fear, though they should be called upon to pass through them, knowing that His anger endureth but for a moment, and in His favour is life; so that though weeping may endure for a night, joy cometh in the morning. These, of course, are included chronologically in each of the two preceding parts, but contain further details of the time of the end. With them must be included the vision of the harlot riding on the scarlet beast, and the song of her downfall on earth in chap. xviii.

PART V. contains the songs of triumph in Heaven over

the fall of Babylon, and the going forth of THE WORD OF GOD upon THE WHITE HORSE, and His victory over the Beast and his armies.

PART VI.—The binding of Satan; the first resurrection; the thousand-years reign of the Christ and His Saints; the loosing of Satan, the destruction of his dupes, and his own downfall—not into the abyss, but into the lake of fire¹; and the general resurrection and judgment.

PART VII.—The New heaven, the New earth, and the New Jerusalem.

PART I.

THE INTRODUCTION AND THE SEVEN EPISTLES.

4. The first three verses of the first chapter form a short introductory preface which calls for little special remark. In using the word *slaves* here and elsewhere, the writer has followed the original Greek, although the word has an unpleasant sound to English ears. He begs his countrymen, however, to remember that while they cannot serve God and Mammon, they must, by the very constitution of their nature, be slaves of one or the other; and while bondage to Mammon is slavery indeed under the hardest of taskmasters, God is very jealous on behalf of those who are content to be His slaves, and will never mar nor injure the work of His

¹ The abyss is, as it were, but his isle of Elba. The lake of fire his St. Helena.

own hands, nor their freedom and integrity, so long as they are content to owe it, and all that they have and are, to Him. So if any love his liberty, the best thing he can do is to lose it by becoming a slave of God, and even if the loss of his liberty should cost him many tears, he will surely be consoled when the Almighty wipes them away.

5. Verses 4-8. John's opening address to the seven churches forms a further introduction to the book. The following passage seems little understood. "Lo! He comes amid the clouds, and every eye shall see Him, those also who stabbed Him, and all the communities of the earth shall mourn for Him."

A time shall come when the human race, like the younger son in the parable, shall come to itself, and shall recognise that the life of the flesh is a very feeding of swine in bondage to a citizen of the country of his banishment, to wit to some citizen under the Prince of the power of the air—and the swine, what are they? Are they not such as, being cast out of the Gadarene lunatics, desired to be sent into the herd of swine?

Then being driven by famine, like Joseph's brothers, they shall hear there is corn in Egypt, and going there to buy their consciences will be smitten, and they will look on Him whom they have stabbed, and say: "We are verily guilty concerning our brother." And He will say: "I am Joseph your brother." And the King of the country where He is lord will hear that Joseph's brethren are come, and it shall please Him and His servants well.

6. The rest of chapter I. contains the opening vision. The Apostle finds himself in spiritual regions, man's true home, for the spirit of man goes upwards, not downwards

like that of the beasts. And there he saw one like a son of man.

Daniel also saw one like a son of man, and others who were like visions of men. Also Daniel, Ezekiel, and others were commonly addressed by the Heaven-abiders by the title "Son of man." The intention is evidently to distinguish between the race of Adam and the Heaven-abiders; who, though resembling men in appearance, are not sons of men.

The word translated "a robe which fell over his feet" is often used in the Septuagint, notably in Ex. xxviii. 4, where A.V. has "robe;" also in Ezek. ix. 2, where A.V. has simply "linen."

"Brasen frankincense" is a compound word in the original, which appears to be used nowhere else, though another writer has "silver frankincense," explained to mean frankincense of a light colour. Brass, the symbol of spiritual strength, appears to shew the strength of His walk and conversation, and frankincense its sincerity and fragrance or acceptability with God the Father.

7. Concerning the epistles to the seven Churches little need be said, as their general scope and intent appears to be understood.

In chap. ii. 2, *βαστάζω* means to lift, lift up; and metaphorically to exalt, ennoble, which appears to yield the best sense here. Also *ψευδής* means not only lying, false; but also beguiled, deceived, and there is nothing to show that the men spoken of were deliberate or intentional deceivers.

In v. 23, *ἐρευνάω* means to seek, search for, track. The intention seems to be that the Lord seeks and requires the

devotion of the whole man without reserve. It is an amplification of the request in Prov. xxiii. 26, "My son, give me thine heart."

v. 24, "the depths of Satan, as they say," indicating contempt for those who could so speak, or rather for their weakness in supposing Satan has depths for those who have the Spirit Who tracks the depths of God (1 Cor. ii. 10). Compare Job xxxviii., 16, "Hast thou come upon the spring of the sea, or walked in the tracks of the fathomless." (Septuagint.) Also Psalm xxxvi. 6, "Thy judgments are a great deep."

PART II.

THE OPENING OF THE SEVEN SEALS.

8. Chapter iv. 1. It is a mistake to suppose that the trumpet is incapable of speech. It is constantly used in the army to convey orders, as being better heard than the human voice.

v. 3. The jasper and carnelian. The carnelian has been named as the better known variety of the Sardian stone, of which there are two varieties. Moreover its name, derived from the Latin word for flesh, makes it appropriate here, as the intention appears to be to symbolise the union of the spiritual and human natures in the person of Him Who sits upon the throne.

The iris round the throne is very difficult to render satisfactorily. The rainbow shows it forth well in some respects,

but it is by nature of seven colours, and moreover it is never seen round the source of light producing it. In order to see it one must have his back to the source of light producing it. The halo answers the description well as regards position, but suggests a faint circle only, while this was one in sight like an emerald. In this respect, the glory, as shown by painters, about the heads of the Lord and His saints and angels, seems a better word, but all leave something to be desired in point of solid reality, indicated by describing it in appearance like an emerald, *i.e.* not a faint effect of light due to the speaker's position and perceptions, but a solid spiritual reality, a reality to Him with whom matter is accounted as void (see Gen. i. 2). The signification of the colour—a vivid green—has already been remarked upon.

v. 4. The twenty-four Princes show forth the complete Apostolate, twelve to the chosen race, and twelve to the Gentiles, the Prime Ministers of the Second Adam, the Apostle and High Priest of our profession, through whom communications pass to men, and from men to Him Who sits upon throne. Princes seems a more appropriate rendering than Elders, as the intention is evidently to denote high rank, not any difference in age between them and others, just as we use "senior" without reference to age.

v. 6. A crystal sea. *ύαλος* was used of any clear, transparent stone, and only later of glass, from its similar appearance.

κρύσταλλος—Eng. derivative *crystal*—means *ice*, *i.e.* clear ice, such as forms on still water.

9. The four Living ones next claim our attention, and at once recall the visions of Ezekiel—see previous translation

—and the living organism which he saw, and knew¹ that they were the Cherubim.

Cherubim formed part of the Mercy-seat of beaten gold, hammered out of a single piece, rising from its two ends, which formed the cover of the Ark of the covenant in the Tabernacle. Cherubim were embroidered on the veil of the Holy of Holies in the same Tabernacle, and appeared in profusion in the Temple of Solomon. In Eden, after the fall, they were placed about the Tree of Life, and ever since they have kept the way of the Tree of Life; not, as we too readily suppose, to bar the way for true worshippers, but to preserve it from profanation by the disobedient and rebellious, a protection which is necessary in their interest, for if Uzzah was smitten and died because he put out his hand to stay the Ark when the oxen stumbled, how would thoughtless or disobedient intruders fare?

These four Living ones, which yet were one living organism, contain mystery within mystery. Many explanations have been given of them, all of which, so far as they accord with the analogy of faith, throw some light on their nature and functions. Here they are seen in the midst of the throne, and round the throne, indicating that they are manifestations of the power and attributes of God Himself, the Almighty and Invisible, who is seen in all His fulness, so far as He can be seen at all, in the Eternal Son, now made Man, and who as His representative to all creation—in the widest sense of the word—sits upon the throne.

For particulars of this throne reference may be made to

¹ Compare Sir Walter Scott—

“And knew, but how it mattered not,
It was the wizard, Michael Scott.”

the previous translation of Ezekiel's prophecy and notes thereon. Little is said of it here save that it rests on the floor of heaven, described as a crystal sea like clear ice, and therefore corresponding exactly to the solid, or firmament, seen under it by Ezekiel. When the Almighty would travel, therefore, it appears that the Cherubim raise up on their wings the part of the floor of heaven whereon the throne stands, and fly with it whithersoever He wills.

10. Some reference seems appropriate here to the wheels of Ezekiel's vision. These at first were four, and had the appearance of Tharsis, a sea-green stone typical of the spiritual or angelic nature, and show forth the wheels, and the wheels within wheels, of the Divine providence and working in things and persons spiritual.

Afterwards four more wheels appeared, like carbuncle, but otherwise similar to the first four. These, both by their colour and by the name given them of the Whirlers, are evidently more energetic in action than the first, and typify the action of the Almighty in affairs and persons human. For it is the gracious purpose of God to put all things under man, and that he should have the pre-eminence in all things, and it is His will that we should understand that the angels are ministering spirits having diaconal duties, while man is called to royal and priestly honours, from which high estate he declines if he permits himself to worship any but the Almighty.

In the fully developed vision of Ezekiel he saw on each of the four living ones eight wings, while at first each had but four. Here they are described as having six wings, which appears to correspond to the transition period of the vision and to the green colour of the glory.

11. Concerning the form of the four Living ones ; these ought, if anywhere, to be understood and appreciated among Anglo-Saxons, for they render in this matter to the Almighty the sincerest of homage, which is imitation. The lion and the ox have long been favourite symbols with the English, who delight to represent themselves, and to be represented by others, under the symbol of the British Lion and John Bull ; while, as if not satisfied with this, the United States of America seem to have separated themselves for the express purpose of adopting the remaining symbol of the eagle and putting the Great Pyramid on their national seal. The type of the man is seen in both countries, in Uncle Sam and in John Bull in his personal and human form.

In the animal creation we should look for the types among the animals as originally created by God, before the Slanderer found entrance into Man's inheritance and corrupted him and it by the intermingling of his own disgusting handiwork, to which, and not to the Almighty, monstrous and disgusting forms and propensities in the animal and vegetable kingdom should be referred, and which Christ came expressly to purge out and destroy alike in creation and in man.

12. In the spiritual world they are seen as the fourfold ministry of the Church, viz. :—

THE LION, King of beasts ; Apostolic rule in men ruling in the power of the Lord Jesus Christ, or rather allowing Him to rule in them and through them.

THE EAGLE, that soars into heaven, and gazes unflinching on the Sun. The eye of the Prophet, who sees into the depths of God, and through whom the

Holy Ghost speaks in words audible by our outward ears in the midst of the congregations. These two are further shown forth in the two Cherubim facing each other on the Mercy seat ; Apostles looking to Prophets for light, and Prophets to Apostles for rule and guidance. They are further indicated—or rather their functions—in the Urim and Thummim. See Ex. xxviii. 30.

“ And thou shalt put in the breast-plate of judgment the Urim and the Thummim ; and they shall be upon Aaron’s heart, when he goeth in before the Lord. And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.” A.V.

“ And thou shalt place upon the speaking-place of the discernment the MANIFESTATION and the TRUTH ; and it¹ shall be upon Aaron’s chest when he goes in, into the Sanctuary before the Lord ; and Aaron shall bear the decisions of the sons of Israel upon his chest before the Lord throughout.” LXX.

Two more ministries remain. These are :—

THE OX, strong to labour, the chief of the domestic animals, shows forth the Pastoral ministry, going its rounds and treading out the corn for the people, sympathising with them in their troubles and distresses, making confession on their behalf before the Lord in the daily services, and carrying to them when sick, from His presence, the bread of everlasting life and the cup of eternal salvation.

THE MAN typifies the Evangelist ministry, speaking as man to his brother man ; pointing out to him

¹ *i.e.* the breast-plate, or SPEAKING PLACE OF THE DISCERNMENT.

the road when he meets him in the world, and directing him into the sanctuary; and when he meets him in the sanctuary addressing him as a reasonable being and instructing him in the truths of the gospel.

13. MAN HIMSELF HAS A FOURFOLD CONSTITUTION needing all these ministries, and also fitting him to exercise them towards others, thus:—

THE WILL, which, when submitted and devoted to God, fits him for apostolic rule. While he is in a dependent position it demands the Apostolic ministry, which shall speak to him in rule as from God Himself.

THE IMAGINATION, when devoted to God, characterises the prophet, who apprehends mysteries in the spirit, and utters them, often in poetry or song. In subordinate positions man similarly needs and delights in the ministry of the prophet, in virtue of his imagination, whereby he delights in poetry and music, and in singing, whether actually and physically, or in the sense in which the word is commonly used of poets.

THE UNDERSTANDING, when largely developed, makes the intellectual man, and when the intellect is devoted to God we see the Evangelist. In subordinate positions the intellect of man needs and appreciates the Evangelist ministry.

THE AFFECTIONS exist in all, and those in whom they are largely developed in the service of God are suited for the Pastoral ministry, to lead the flock to green pastures and beside still waters.

All need the Pastoral ministry, and to the pastor, in the first instance, the individual members of the flock come for counsel and comfort, or when they desire to come before the Lord at the altar to lay before Him their sorrows or their thanksgivings.

The subject, however, is inexhaustible. Man being made in God's image has these fourfold attributes or characteristics himself, and the power of responding to and appreciating them in his Almighty Creator.

Meanwhile it may be noted that the six wings of the Cherubim, which have already been remarked on as a symbol of transition, may refer to the present condition in which the four-fold ministry, developed in England, has little hold upon America. Let us hope that England and America shall yet be united like Judah and Israel, which appear in some respects to typify them, and not least in this, that they unduly exalt the Pastoral ministry in their ministers and Bishops,¹ the Chief-pastors of the flock, typified in Israel after the flesh by the worship of Aaron's golden calf, and the golden calves of Jeroboam, the son of Nebat, who made Israel to sin.

14. v. 8. Note that the prayers of the saints are typified by golden bowls—precious forms of sound words, used and loved by God's people for centuries, not excluding others which are fashioned and brought into use as occasion demands. These are filled with incense when used in the congregations.

In the liturgy they are seen in great variety ready for use by the four Living ones. Thus the Morning Prayer contains

¹ These have often done good service, like Shamgar, the son of Anath, who slew 600 Philistines with an ox-goad, and so wrought a temporary deliverance. See Judges iii. 31, v. 6, 7, but cannot supply the place of Apostles

after the introit and invocation, an exhortation for the Evangelist, followed by a confession for use by the Pastor, who also in the person of the Chief-pastor pronounces the absolution and the PEACE.

Then follows the Prayer of dedication for use by the Elder, followed by a portion of Scripture read by the Prophet, the creed led by the Evangelist, and the Anthem and Psalms led¹ by the Prophet. After which follow supplications by the Pastor, Prayers by the Evangelist, Intercessions by the Elder, and Thanksgivings by the Prophet. These are a few of the GOLDEN VESSELS OF GOD'S HOUSE seen by St. John in the hands of the FOUR.

THE BOOK which none could open or even look upon is of course the book of God's purpose in and by man. We have had the Bible in our hands for centuries, yet is it in a great measure a sealed book ; and when we realise this, and are content to say, as Job did :—" Hear me, O ! Lord, that I also may speak. I will ask of Thee, and do Thou teach me " (see previous translation and notes), we shall at least be on the road to understand it ; for God resists the proud, but gives grace to the humble. The visions during the opening of the seven seals are commonly understood to refer to the course of the Christian Dispensation ; and this is doubtless correct, but there are also many other interpretations and applications. In the Scriptures is God's covenant of life and peace, from which those who have that true fear of the Lord which is the beginning of wisdom may equip themselves both for offence and defence.² And every clerk³

¹ Not outwardly, for the Prophet is not choir-master, but in spirit.

² Compare Mal. ii. 5, translated at p. 77 and note thereon.

³ Or *secretary*, Matt. xiii. 52. A large business has many clerks, a

who has been trained in the kingdom of the heavens is like the master of a house casting out of his store things new and old, as occasion may demand, but never at a loss to find what may be needed for the particular occasion, whether of need or emergency. In the previous translation of Ezekiel we have seen the Scriptures typified as a visible sound which formed the throne of the Almighty and spoke to and was obeyed by the man with the sapphire girdle. It speaks in no uncertain tones to those who have ears to hear, and doubtless has a message for each individual, as well as the larger interpretations which are profitable for all. So let us remember the often-repeated injunction: "He who has ears let him hear what the Spirit says to the Churches."

15. THE FIRST SEAL. Ushered in by the Apostleship in a voice like thunder, *i.e.* speaking like God Himself. Compare St. Paul, 1 Cor. xiv. 37, 38. "If any one appear to be a prophet or spiritual, let him recognise what I write to you as from the Lord; and if any one perceive not this, regard him as ignorant."

The first step towards the comprehending of the following visions is to discover the meaning of the SIGN of a horse. For this purpose we must turn to the sixth trumpet, at the sounding of which an order went forth to loose the four Angels which are in chains on the great River Euphrates. "And the four Angels were loosed. . . . And the number of the host of the HORSE—200,000,000; I heard their number."

Here we see that this HORSE stands for these four angels; it is a compound organism, whose nature is best apprehended

Government many secretaries in its different departments, who conduct its business, or transact its government.

by considering the horses of Jehovah's chariot, seen by the prophet Ezekiel. Of these there were four, each a fourfold organism. Nor should we too hastily conclude that these are mere repetitions. It is more conformable with the manifold wisdom of the Almighty to suppose that they represent four orders of the Heaven-abiders, united in His service by their common desire to submit themselves to Him, and by delight in His service, through which they become sharers with Him in that which He is accomplishing.

Again it would appear that the four Living-ones seen by St. John are not identical with the Cherubim of Ezekiel's vision—for each of those was fourfold—but rather another manifestation in a yet higher sphere of the same Divine attributes.

These four we have seen in the animal creation, and as national symbols used by man (the image of God) as expressions of himself. We have seen them as spiritual ministries in the Church, and as manifestations of the spiritual or angelic nature in the visions of Ezekiel.

Now the ox has been called above the chief of the domestic animals; but Anglo-Saxons might demur to this, and say the horse rather deserves that title. The fact is the horse has a place above the others in the favour of man—at least among the European nations; among Hindus the ox holds the first place—who has much pleasure in the strength of the horse in his many varieties, whether we call to mind that majestic drudge the dray horse, or the pleasure horse, which excited so much amusement recently by appearing in an Act of Parliament in the British House of Commons; or the English race-horse and hunter, or the American trotter Maud S. and her congeners. Many other varieties will

suggest themselves; and since the material creation is a manifestation of the unseen things of God (see Rom. i. 20), we may be sure that the horse has an analogue in the heavenlies.

Now when the Almighty rides what like is the horse which bears Him?

We know that he has no pleasure in the strength of a horse, nor delight in the legs of a man (Ps. cxlvii. 10, Prayer-book version). Yet we are told in that magnificent utterance of David, the man after God's own heart, twice repeated (see 2 Sam. xxii. and Ps. xviii.), that "He rode upon a cherub and did fly; yea He did fly upon the wings of the wind." This Cherub then, Jehovah's riding horse,¹ may probably be identified with the Four Living-ones seen by St. John.

16. Having thus cleared the way, by arriving at a clear conception of what is intended by the horse as a general symbol in this book, we may proceed to the consideration of the imagery employed under the first Seal.

The Horse, as we have seen, is typical of a complex spiritual organism composed of four of those liturgising² spirits who are sent forth to the perpetual³ service of those who are destined to the glorious lot of salvation.

The white colour shows the completeness of the fourfold

¹ Compare Ps. lxxviii. 4. "Extol Him that rideth on the heavens" (A.V.). "That rideth upon the heavens, as it were, upon a horse" (Prayer-book version). "Cast up a highway for him that rideth through the deserts" (R.V.). "Exaltez celui qui est monté sur les cieux" (La Sainte Bible). "Rilevati le strade a colui che cavalca per luoghi deserti"! (Sacra Bibbia).

² *λειτουργέω*; at Athens, to serve expensive public offices at one's own cost; just as the Lord Mayor of London does, whose expenditure far exceeds the emoluments of his office.

³ This seems to be the force of the preposition *διὰ*. (Heb. i. 14.)

ministry in the Church at the first, white objects having the peculiarity that they reflect equally all kinds of light that fall upon them, just as the Church at first was capable of reflecting all the different rays of light by which she was illuminated by the Sun of righteousness, not fully, or she would have dazzled men like the Sun Himself, but all kinds equally so that the resulting colour was white.

THE RIDER is of course the Apostleship.

THE CROWN shows forth the royal dignity of the unreserved commission given them from the Lord Himself, Who sent them as He had been sent of the Father, with full power to bind and loose.

THE BOW next claims our attention. The characteristic of the bow is that it strikes distant objects. It shows forth the power of Apostles to act in places where they are not themselves bodily present. An instance of this may be found in 1 Cor. v. 1-5; but a more pleasing example is contained the following extract from St. Paul's second Epistle to the same Church, chap. ii. 1-11 :—

“I elected this course for myself, not to go again to you in pain of mind. For if I distress you : Consider. Who can gladden me, save only he who is distressed of me ?

“And, indeed, I wrote this for the very purpose, that I might not, if I came, have grief of those who should gladden me ; having confidence in you all, that my joy is the joy of you all. For out of much affliction¹ and constraint² of heart I wrote to you, weeping all the time³ ; not that I wish you to

¹ θλίβω. *To press, to gall.*

² συνοχή, noun from συνέχω, *to hold, or keep, together ; confine, secure check, hinder ; constrain, oppress.*

³ διὰ, with genit. of motion or penetration in a line from one end to the other.

be grieved, but that you may know the love I bear you, and how abundantly it overflows towards you.

“But if any gave pain it was not to me, but—I would not distress¹ you—to all of you according to your share. Sufficient for such an one is this his due from the majority. For I desire the very opposite¹ to gratify and cheer you, lest such an one be devoured² by excessive grief. Wherefore I exhort you to confirm your love towards him. For to this very end I wrote, that I may see how you stand the proof, and whether you are attentive to every thing from me. And if you gratify any, I am with you in it. For I also, wherein I have gratified any, if in ought I have done so, through you I did it in the person of Christ, that we be not over-reached of Satan, for we are not ignorant of his thoughts.”

“AND HE WENT FORTH A VICTOR UNTO VICTORY.”—The Lord’s Apostles went forth like Moses to lead the Church into her land of promise. And like Moses they led her to the borders of the land. If any would see how it was that the spiritual Israel entered not then into the promised land, let him turn to Numbers xii., xiii., xiv., and learn the Lord’s breach of His promise, and how it was that the Church instead of going up into her heavenly inheritance was turned back to wander well nigh two thousand years in the world. And perhaps God may give him grace to perceive and confess that the fault was not in the Lord, nor in Moses.

17. THE SECOND SEAL being opened, the Calf exclaims, COME; and a bright bay horse is seen.

¹ These two phrases are evidently connected together in the writer’s thought. He would not have them distressed by his grief, but rejoice in his love towards them, and tells his grief only that they may know his love.

² καταπίνω means *to drink up*, but in English we speak of being *eaten up* by grief, the intention being the same.

A coloured object reflects only part of the complete Spectrum, the rest disappearing as light, and being lost to view. So the rejected Apostleship being in mercy withdrawn, the special grace which it was their function to receive from above and to minister in the Church is lost to her. Yet, the flame-coloured horse shows that spiritual gifts are by no means extinct, and, in fact, Church history tells us these continued long after the Apostleship disappeared.

But prophetic gifts, without Apostolic discernment and rule, are destructive of peace ; and accordingly we find this period most fruitful in heresies and consequent strife. The King's peace was taken out of the earth, and there was no longer any to protect the weak and defenceless. Each church became a local stronghold, like a feudal castle, when the King's power did not make itself felt throughout the land. There was none to keep the King's highway clear of footpads and robbers, and men perforce ceased to travel by it. Unable to receive or hold the whole truth which it is one special function of Apostles to teach and minister, men took up partial truths, and fought for them against their fellow-Christians ; who often were in reality maintaining the complementary truth which, rightly received, would have completed and perfected the partial truth of their opponents ; and that most dire of all hatreds, the *odium theologicum*, took the place of unity and peace. And this probably is the thing signified by the great sword.

This horse, be it observed, comes at the call of the second Living one, who was like a calf, the symbol of the Pastoral ministry. His rider must be found in the Chief-pastors of the flock to whom it was given to receive or reject the Lord's Apostles. How they used that power we may see in

3 Jno. 9, 10, 2 Tim. i. 15, 1 Cor. iv. 6-13, and many similar passages. Thus did this RIDER take the King's peace out of the earth, and a great sword was given him, with reference to which it will be well to note the warning contained in chap. xiii. 9-10, which seems closely connected with the last verse of the same chapter, and the number of the Beast. See also the end of the apostate Church, who seeks to set love before truth, chap. xvii. 16-18; and note that the Second Seal appears to correspond to the chest and arms of the Image of Dan. ii., which were of silver. See also 2 Thess. ii. 5-12, and note that the LOVE OF THE TRUTH is all important, and that the reason for the apocalypse of the man of sin is stated to be the discernment without exception, of those who trust not in the truth, are satisfied in the present state of injustice, or unrighteousness. (2 Thess. ii. 12.)

18. On the opening of the THIRD SEAL, the third Living one—the Man—says, COME. And at his summons a third horse appears. This horse is black. The Church has now rejected both the heavenly ordinances of MANIFESTATION and TRUTH, and her rulers now propose to govern in their own strength, in spiritual strength, typified by the brass, of which the belly and thighs of King Nebuchadnezzar's vision were composed.

They will treat the spiritual riches entrusted to them as their own, and supply them to men at a price, weigh them out in exchange for temporal power and advantage, as indicated by the balance in the hand of the Rider. This is seen in the compact made with the rulers of the world. The authorities of the Church should uphold the temporal rulers, and they, in return, should suppress schism. This, carried to its logical conclusion, led to the *auto da fé* of the Inquisi-

tion, when pitiful Mother Church, who would punish no one, handed over her rebellious children to the temporal power.

Another form of the same spirit of barter is seen in the temporal dignity and power conferred on Bishops in return for submission to the temporal sovereign. Thomas-à-Becket suffered because he would not render this return to the King of England, but sought to make the spiritual power of the Church supreme. Later on it resulted in the shameless sale of masses, pardons, indulgences, and what not, for hard cash, which necessitated and brought about the Reformation.

Meanwhile the Almighty contents Himself with a solemn warning to this rash RIDER, the intent of which is little understood.

A quart of wheat was the daily ration of slaves, dealt out to them much as we give a horse his feed of corn. In India, to this day, "a quart of meal" is used in the same sense; *e.g.* a man coming for employment, as a servant, in India, if asked what he wants, will commonly reply, "a quart of meal" (ek ser ata), meaning that he is willing to give his services in return for sustenance, and asks nothing beyond that.

Similarly the denarius (worth about $8\frac{1}{2}$ d.) stands for the ordinary daily wage of a day labourer, or "hand," as seen in the parable of the labourers in the vineyard. (Matt. xx.)

The meaning of the first part of the injunction then is that the Rider shall not oppress the poor, but fix his rates, or prices, so that any honest labourer may earn his daily bread without undue exertion.

AND BE NOT UNJUST IN REGARD TO THE OIL AND THE WINE. How much this warning was needed is seen at once in the withholding of the Cup from the laity in the Western

Church. In the matter of the oil she is not less guilty, for how could she bestow this in due measure in the absence of Apostles? The third Living-one corresponds to the Evangelist, and the deficiency of the Church's power in this respect may be gathered by referring to Acts viii., and seeing how the Samaritans would have fared, had not the evangelistic labours of Philip the Deacon been supplemented by the action of the Apostles at Jerusalem.

19. At the opening of the FOURTH SEAL, the fourth Living-one, the Eagle says—COME, and the Grey horse appears, and his terrible Rider with his henchman, symbolical of the Reformation.

The colour of this horse demands some attention. He comes at the summons of the Eagle, symbolic of the Prophetic ministry, and his colour indicates a revival of spiritual power both in MANIFESTATION and in TRUTH, though not the full exercise of these gifts. At the same time it should be remembered that a grey horse becomes white with age, so that a gradual return to the original purity of colour appears symbolised.

The Greek word *χλωρός* means ordinarily, the colour of young grass or corn, *i.e.* a yellow-green. In India its Hindustani equivalent *sabz* is constantly used of a grey horse, and a similar train of thought or association doubtless led to a similar use of the Greek word when applied to a horse; while it would still retain the notion of immaturity which appears to be intentionally signified here.

Next as to the RIDER, with his terrible name and attendant. It should be noted that while the Reformation was undoubtedly a work of God, indeed THE work of God in its day, corresponding to the labourers sent into the vineyard

at the ninth hour (see Matt. xx.); yet nothing was more destructive of Spiritual life,¹ and Romanists are so far right in describing Protestantism as death.

The sword appears analogous to that seen in the hand of the second Rider, typical of the *odium theologicum*, the truths of God and His Word turned into a weapon against Christian men and women. The famine is, of course, spiritual, as seen in the rare communions which till recent years prevailed among Protestants, and, indeed, throughout Christendom, resulting in spiritual weakness, sickness, and death (see 1 Cor. xi. 30). The beasts of the earth show forth the spirits subject to the prince of the power of the air, who is himself compared to a lion in search of prey. (1 Pet. v. 8).

20. THE FIFTH SEAL ushers in the time of spiritual death which followed the Reformation, during which St. John saw the living—whom we call dead—under the Holy Place, buried in the chancel, so to speak. We have a glimpse into the region of the departed, and see the longing of those who have gone down into silence to be clothed and active once more.

Note that St. John saw the SOULS of them who had been killed because of the word of God, and the witness which they bore, indicating that in their case death did not mean the separation of soul and spirit, as in the case of those who are delivered to Satan for the destruction of the flesh (1 Cor. v. 5). The same remark applies to Rev. xx. 4.

It is important to note that they invoke vengeance on

¹ Oh Daughter of Babylon! Thou wretched one!! Blessed is he that shall give to thee the recompense of thy dealings with us! Blessed is he who shall seize thine infant children, and dash them against the Rock! Ps. cxxxvii. 8, 9 (LXX.).

THOSE THAT DWELL ON THE EARTH. This cannot mean their human persecutors, for these would be UNDER THE EARTH. And besides, unless they were of a very different mind to their Master, they would not desire vengeance on their fellow men. IT IS OBVIOUS, THEREFORE, THAT THESE INHABITANTS OF THE EARTH ARE NOT OF THE RACE OF ADAM, but the spiritual foes against whom we have to fight. Compare Eph. vi. 12; 2 Cor. ii. 10, 11; 1 Thess. ii. 18.

The suits of white clothing given them, for that appears to be the intention of the Greek, indicate a change in their condition, a house from heaven, though not the house which they shall receive at the first resurrection. Compare 2 Cor. v. 4.

THE WHOLE SIGN may, however, have another reference to living men, who, though in a state of spiritual death, or death-like trance, yet sought to serve God according to their lights; in which case the cry would be an unconscious one, a groaning of the Spirit of God within them, which could not be uttered. Compare Rom. viii. 26.

21. THE SIXTH SEAL marks the completion of the seventy hebdomads—see previous translation of Daniel and notes on the hebdomads of chapter ix.—and ushers in the French Revolution.

The spiritual EARTHQUAKE which then occurred shook down the Monarchy, and indeed everything else in France, and affected the whole of Christendom.

The sun became black as sack-cloth of hair:—The Sun of Righteousness lost for many His glory, and appeared a mere mortal man, sack-cloth being the prophetic symbol of mortal flesh. Compare Renan's "Vie de Jésus," Professor Seely's "Ecce Homo," and many similar works.

The whole moon as blood:—In France they said “*chaque homme qui porte une soutane mourra dans un jour.*” The revolutionists used *voir rouge* and the spiritual life of the Church appeared to them as mere natural life, and the Church a human institution, and all her claims to spiritual power a delusion.

And the stars fell to the earth:—In France every Bishop (compare Rev. i. 20), and indeed every other authority fell down and disappeared—became *citoyens*, and to call themselves, or allow themselves to be called, anything else was death. Outside France men lost what faith still survived in Bishops as ordinances of heaven, and Bishops themselves could not exercise the fulness of their office.

As a fig-tree casting her untimely figs:—The fig-tree is a symbol of the Church. **Untimely** because not in the full power of their office by ordination through Apostles.

Under a great squall of wind:—A blast of the winds of the earth, which, but for the restraint put upon them, would have reduced all Christendom to ruins, as they did all things in France.

Heaven put away as a book that is rolled up:—All thoughts of God and heaven were put away, like, say, a map that is out of date and useless, so they roll it up and treat it as lumber.

Every mountain and island moved from its place:—Napoleon I. swept like a scourge over Europe, moving every kingdom from its place—a mountain being the symbol of a kingdom—deposing monarchs, and altering the bounds of kingdoms; while the islands may be taken as apt representatives of the Russian and British Empires, and may perhaps

include the United States of America and other outlying kingdoms.

Hid themselves in caves and among the rocks of the mountains:—A mountain is, as we have seen, the prophetic symbol of a kingdom. The caves and rocks then are the fastnesses of the kingdoms. THE POWER OF THE PEOPLE HAD BURST FORTH, like molten lava, and wrought such terrible havoc in France that in the surrounding countries men of all ranks fled to take refuge in the strongholds of existing institutions.¹ Nor should it be forgotten that a CAVE is a perfectly well understood symbol in the British Parliament, by analogy with the cave of Adullam (see I. Sam. xxii. 1-2), it is used to denote a small minority formed by the discontented men of the great parties, isolating themselves for purposes of their own.

Fall upon us, and hide us. . . . In this generation we have nearly forgotten the terrible consternation caused among all ranks by the French Revolution.

At the time of the outbreak it was generally recognised by thinking men, as well as by the thoughtless, whose terror was more vague, that the French Revolution was a new thing in the earth, a breaking up of the constitution of all things in Church and State, akin to the cataclysm itself, and which must inevitably bring utter destruction. Nor were

¹ Let those who love their liberty, and know not the value of the good order they enjoy, read the following, and take warning in time, lest they be overtaken in the great earthquake, of which the French Revolution was but a warning shock. "How did you get on during the German siege?" I asked of my old friend, M. S——n, in Paris in 1875. "Very well," said he; "I bought a horse, salted him down, and went on with my work as usual." "And how during the time of the Commune?" "Oh!" he replied, as if too well remembering the scenes of danger, "I then fled from Paris, with my wife, my son, and all that I could carry with me."

they wrong. How the final catastrophe was for the time averted the next vision shows.

22. We come now to the very times in which we are living. The French Revolution was the first shock of the great final earthquake. Another shock occurred in 1848, when the Pope blessed the standards of the Communists, and gave them the sanction of Holy Church.

Similarly the great squall of wind, under which the fig-tree cast her untimely figs, was but a preliminary outburst of the winds of the earth, for the meaning of which see the previous notes on the Book of Daniel. These threatened to destroy every institution, Divine and human, and to submit everything to the Prince of the power of the air—but a respite was ordained. LET MEN HAVE TIME TO THINK. They have seen now what the winds of the earth are capable of if only partially given play.

Four Angels are set—Angels of the Most High, the Almighty—at the four corners of the earth, with power over the winds of the earth, “that the wind might not blow upon the earth, nor upon the sea, nor against any tree.”

Daniel saw the four world-empires as the result of the action of the FOUR WINDS OF HEAVEN¹ upon the great sea. These four winds of Heaven were shown to Zechariah under the form of four chariots, issuing from between two mountains of brass—see preceding translation and notes.

¹ These have doubtless analogies with the four Living ones. Probably somewhat thus:—THE LION. Men acted under this wind before the flood till the whole earth was filled with violence, mankind like lions trusting each in his strength, bound by no government. THE CALF. Israel after the flesh under Moses, their chief pastor (see Ps. lxxvii. 20), and those who after him sat in his seat. THE MAN. King Nebuchadnezzar, type of earthly monarchs, the head of gold, typical of pure autocratic government. THE EAGLE. JESUS CHRIST ruling in spiritual power, his ministers filled with HOLY SPIRIT.

THE FOUR WINDS OF THE EARTH oppose these, and seek to destroy God's ordinances for order and good government by raising the power of the people against them. But God's ordinances of rule are to be protected—symbolised by the wind being restrained from blowing upon the earth. And the organisation of the Kingdom of Anti-Christ by the action of the winds of the earth upon the people—typified by the sea¹—is not to be permitted.

And the wind is not to uproot the trees, symbols, as in the case of King Nebuchadnezzar (see Dan. iv.), of the monarchs of the earth.

23. The language of verse 2 demands careful attention. The Angel ascending from the sun-rising first claims our notice. THE Sun of Righteousness is our Lord Jesus Christ. The Angel ascending from the sun-rising therefore typifies aptly those whom He sent (an angel is a messenger) with full commission from Himself, as He was sent from The Father.

He has a seal of the Living God. His very presence and action is the most effectual witness possible for the LIVING GOD, whose messenger and agent he is. But let us ask: Have any been sealed in the manner indicated heretofore? And if so, how and when? We find mention of the sealing of persons by God in 2 Cor. i. 22, where the action is connected with the giving of the "earnest-money" of the Spirit, the token and pledge that God has bought them, and will pay the full price subsequently. It is also connected with confirmation and anointing.

The same figure, the sealing of persons, occurs in Eph. i. 13 and iv. 30, in connection with the action of the Holy Spirit, the unction, or anointing, from on High, and

¹ Compare Dan. vii. 2-3.

the day of ransom, recalling the parallel between the patience of the Saints and the captivity of Israel.

It is obvious therefore that sealing is connected :

- 1st. With the giving of the Holy Spirit.
- 2nd. With confirmation, a word still used in the English Church to denote the grace communicated by Episcopal action.
- 3rd. With unction, or chrism, or anointing, all symbols of the gift of the Holy Spirit.

But the Holy Spirit was given at the first by the laying on of Apostles' hands, and did not fall upon the baptised until they received this imposition of hands. See Acts viii. 5-25, xix. 1-7. And unless God's way in His Church is changed, it must be so given always, as at the beginning so at the end.

There are many reasons for believing that it is God's purpose to have a full apostleship to the Gentiles,¹ of which SS. Paul and Barnabas were a premature birth (1 Cor. xv. 8). It is evident that their mission was to the Southern races of Greece, Italy, and Spain.² The French are akin to these races, typified by the piebald horses of Zechariah's vision³ (Zech. vi.). Whereas the bays or roans, typical of Germany, England, and America, are the nations with the higher

¹ The full Apostolate is seen in the TWENTY-FOUR PRINCES of Rev. iv., and foreshadowed in the shewbread under the law.

² See Rom. xv. 22-29. The quotation contained in verse 21 of the same chapter seems even more applicable to the Anglo-Saxons than to the Southern races.

³ But also to the Northern nations, for Normans are Norsemen, and Bretons are closely allied to the Welsh. Richard Cœur de Lion was a Norman. Napoleon I. a Corsican. If she would throw in her lot with her German and English neighbours, and forsake the Russian alliance, she might yet take her place among them.

destiny, among whom, if they will accept Him, He desires to accomplish the fulness of His purpose. (Compare the previous remarks on the personality of the speaker in Daniel x., xi., xii.). And it is not without significance that Richard Cœur de Lion figured so prominently in the Crusades, and that Napoleon I. was crossed so decisively by England and Germany at Quatre Bras.

The next figures that claim our attention are the four angels to whom it was given to injure the earth and the sea.¹ These be it observed are not the same as the four angels mentioned at the opening of the chapter, whose mission is one of restraint and protection. Rather they appear identical with the four angels which are in chains on the great River Euphrates (chap. ix. 13-21) which are to be loosed by the Angel with the Sixth trumpet. Meanwhile the destructive power of these angels is restrained, and they are bound in virtue of the order conveyed through the Sealing Angel.

24. Then follows the sealing of the 144,000 by the laying on of the hands of the restored Apostleship. These sealed ones are seen again in chap. xiv. 1-5, where they are described as the firstlings to God and to the Lamb. The metaphor is taken from the custom in making a sacrifice, of cutting off a few hairs from the forehead of the victim, and offering them as a beginning of the sacrifice, the primal offering. The word was also used in the sense of the first-fruits of the earth, in which sense the LXX. have the word in Ex. xxii. 29, xxiii. 19, Lev. ii. 12, and xxiii. 10. And these are the first-fruits of the harvest of the earth, typified by the

¹ The earth symbolises the settled governments of the human race, typified in a more restricted sense by mountains and islands. The sea represents the multitude of the people. Or, roughly speaking, the earth represents the classes, the sea the masses.

Philadelphian Church, to whom the promise was given :—
 “Thou didst keep the word of My patience, and I will keep thee from the hour of the trial, which is about to come on the whole inhabited world, to try¹ those who dwell on the earth.”

25. After these things St. John saw an innumerable crowd, out of every nation and tribe, and people, and tongue standing before the throne, clad in white raiment, with palms in their hands, singing their song of praise to God and the Lamb. These are the great harvest, of which the first-fruits have been already considered; and one of the Princes tells St. John “These are they who come out of the great tribulation, who washed their raiment and made it white in the blood of the Lamb.”

These two companies are foreshadowed in the parable of the ten virgins, who all went forth to meet the bridegroom, but some of whom, through their folly in not bringing a sufficient supply of oil, were obliged to go and get more, and so were absent when the bridegroom came, and were shut out to endure the outer darkness of the great Tribulation and to gnash their teeth at their own folly, while their sisters were feasting within.

26. AND WHEN HE OPENED THE SEVENTH SEAL THERE WAS SILENCE IN HEAVEN FOR ABOUT HALF AN HOUR. Let us occupy this period of silence by the consideration of the following prophecy from the book of the Prophet **Isaiah**, chapters xvii., xviii.

¹ God is no respecter of persons, but He does not willingly afflict the sons of men, and these have already declared themselves unreservedly, and accepted the earnest money of their ransom. Hence it becomes needless to further try them.

PART III.

THE SEVEN TRUMPETS.

THE UTTERANCE AGAINST DAMASCUS. Behold, Damascus shall be raised up from among cities, and it shall become a ruin,¹ deserted for ever, a couch and a repose of flocks, and there shall be none to chase them away.² And it shall no more be a stronghold for Ephraim to flee to, and there shall no more be a royal throne³ in Damascus, and the rest of the Syrians. For thou art not better⁴ than the sons of Israel, nor than their glory.

Thus saith the Lord of Sabaoth. There shall be in that day a failure of the glory of Jacob, and the fatness⁵ of his glory shall be shaken. And it shall be as when one collects a standing harvest, and gathers seed from ears. And it shall be as when one gathers an ear in a rocky chasm, and the straw is left in it. Or as berries from an olive tree, two or three from the top of the tree ; or when four or five are left on their branches.

Thus saith the Lord, the God of Israel. In that day shall be the man who trusts in Him Who made him, and his eyes shall look the Holy One of Israel in the face ; and let them not trust in their altars, nor in the works of their hands,

¹ πτώσις, *a falling*. Compare Ezekiel xxxviii. 20.

² This must not be too hastily understood in a bad sense. See what is said in Ezek. xxxviii. of those who live in a land wherein is no wall, nor bars, neither do they have doors. The whole chapter will be found in the previous translations from the Septuagint.

³ βασιλεία, *kingship*.

⁴ Apparently indicating disappointment that the subjects of this prophecy had proved no better in the Lord's hand than the chosen race.

⁵ πλοῦς, *fat things*, standing for the wealth or excellence of their glory, the marrow as it were.

which their own fingers made, and they shall not look upon the trees,¹ nor upon their abominations.²

In that day thy³ cities shall be deserted, as the Amorites⁴ left their cities, and the Euaioi,⁵ before the face of the sons of Israel. And they shall be deserted because thou didst forsake the God Thy Saviour, and didst not call to mind the Lord thy Helper. Therefore thou shalt beget faithless offspring, and a faithless seed.⁶ In the day wherein thou begettest let it go astray; and in the morning, if so be thou sowest, it shall blossom into harvest, on the day wherein thou choosest, and as the father of a man makes choice for thy sons.

OH!⁷ THE NUMBER OF MANY NATIONS. As a swelling sea, so shall you be stirred; and the back of many nations shall roar like water—as much water, many nations—a sound as from much water violently agitated. And he shall consign him to the crows,⁸ and hunt him away as the dust of chaff from the winnowers before the wind, and as a gust of wind carrying away dust from a wheel. Towards evening, and there shall be grief before the dawn, and it shall not exist.⁹

¹ *Trees*, symbols of earthly kings.

² *Abominations*, i.e. the multitude of the idols, material, intellectual, and spiritual, which men worship, which they make the objects of their pursuit, their endeavour, their very lives—forgetting the God that made the heavens, and the kingdom of the heavens.

³ The Prophet now addresses his own nation.

⁴ See Numbers xxi. 21-32.

⁵ Perhaps the subjects of Og, King of Bashan. See Numb. xxi. 33-35.

⁶ This appears tantamount to saying that he who remembers his God shall beget a faithful offspring and a faithful seed.

⁷ *Ὠὶ*. The prophet's exclamation of pain and anger at what he sees.

⁸ *ἀποσκορακίζω*. To consign to the crows (*ἐς κόρακας*), i.e. to d—n his eyes.

⁹ This appears to be equivalent to—There shall be grief towards evening, but before the night is over it shall be gone. A word of great encouragement to the Jews under their present persecutions.

This is the portion of those who plundered you, and the inheritance of those whose inheritance you were.

OH! A LAND OF SHIPS, wings beyond the rivers of Ethiopia, that sends pledges by sea, and paper letters over the water. For nimble messengers¹ shall go to a nation lifted on high, to a people of treaties,² hard to deal with,³ who is there beyond him?⁴ a hopeless and down-trodden nation.⁵ Now the rivers of the earth shall be colonised, all

¹ Or angels—ἄγγελοι.

² ξένον λαόν. Very difficult to translate. ξένος means a *guest-friend*, i.e. any citizen of a foreign state, with whom one has a treaty of hospitality for self and heirs, confirmed by mutual presents and an appeal to Zeus ξένιος. In this sense both parties are ξένοι. The word acquired other collateral meanings, as, a *wanderer, refugee*, and so a *stranger, foreigner*; a *barbarian, not a Greek*; also *strange, unusual, new, unheard of*. Considering the speaker the term seems very well to fit John Bull.

³ χαλεπός. Latin *difficilis*. Perfidè Albion?

⁴ This again seems to describe Britain admirably, whether it be taken geographically, or of the national character.

⁵ This is the obvious translation, but ἀνελπιστος means *unlooked for*, as well as *unhoped for*, and may quite well be taken in this connection to mean "a nation of surprises," whose probable conduct it is impossible to foresee. So we are often told we *drifted* into the Crimean war, that war would never have been declared but for Russia's conviction that John Bull would not fight. John Bull has a hopeless hesitating way, due to modesty and self-distrust, that leads other nations on till they suppose they have gained their point, when he rounds on them at the last moment in fury at the discovery of their designs. So he mismanaged his Indian troops till they thought he was afraid—which was not far wrong—and mutinied; whereupon he found he had got to conquer the country again, AND DID IT. Similarly he has an admirable system of weights and measures, which only need a little adjustment and intelligent use to be suitable for every purpose. Yet he has several times nearly allowed the unscientific metrical system to be foisted on him by his more combative but really smaller Gallic neighbour. Again, Ireland wants nothing but a little government, as Mr. Balfour has shown, yet a few years ago John Bull seriously discussed the idea of separation—till an endeavour was made to legislate on the subject, and then he would none of it. In this way it would not be wrong to describe him as down-trodden; for instance, see the way he allows himself to be bullied and harassed by a few disorderly Irishmen. But, "hopeless and down-trodden," the Anglo-Saxon race was historically at one time, e.g. for centuries after the Norman conquest, if not before.

of them as a country is colonised. Let their country be raised as a signal from a mountain; let it be heard like the blast of a trumpet. For thus said the Lord to me:—There shall be safety in My city like the light of the blazing noon, And it shall be like a cloud of dew in the day of harvest, before the corn is gathered, when the bloom is come to an end, and the unripe grape puts forth a blossom of green fruit. And he shall take away the little unripe grapes with sickles, and shall take away and cut off the climbing shoots, and shall leave them with the birds of heaven and with the beasts of the earth.¹ And the birds of heaven shall be called upon them,² and all the beasts of the earth shall come upon him.² In that time shall gifts be brought up to the Lord of Sabaoth from a people galled and plucked,³ and from a people great from now⁴ to the end of time, a nation hopeful and downtrodden, that is in the quarter of the river of his country, into the place where is the name of the Lord of Sabaoth,⁵ Mount Zion.

27. As a further introduction to the succeeding visions let us consider the following impressive utterance from the Old Testament Scriptures.

¹ *The birds of heaven* appear to symbolise the Angels of God. *The beasts of the earth* the devil, who goes about like a lion in search of prey, and his congenial and subject spirits.

² *Them, him.* The subjects of these pronouns are not clear, but the difference in number appears to show that they are not identical. Possibly it may refer to the wars at the end of the last century and the beginning of this, in which case the birds may stand for the spirits of disorder which prevailed in Europe to stir up all the kingdoms of the earth against Britain.

³ *Galled and plucked.* See previous note on "hopeless and downtrodden."

⁴ The date of this prophecy is given in A.V. as about B.C. 714, *i.e.* about 180 years before the vision of Daniel related in chapters x., xi., xii., apparently by the Archon of the Anglo-Saxons.

⁵ "Holy, holy, holy Lord God of Sabaoth." See the *Te Deum* as appointed for use daily in Morning Prayer by the Church of England.

A WORD OF THE LORD THAT CAME TO JOEL, SON
OF BETHUEL.¹

HEAR THESE THINGS YE PRINCES, AND GIVE EAR ALL
YE INHABITANTS OF THE EARTH. Have such things befallen
in your days, or in the days of your fathers?

Therefore set them out in detail to your children, and
your children to their children, and their children to another
generation.

That which the caterpillar left the winged locust devoured,
and what the winged locust left the wingless variety
devoured, and what the wingless locust left the mildew
devoured.²

WAKE FROM YOUR LETHARGY, ye who are drunken from
their³ wine, and weep. Sing a dirge, all ye who drink wine
to intoxication, for heart-easing mirth⁴ and joy are taken
away from your mouth. For a strong and countless nation is
gone up upon my land. His teeth lions' teeth, and his
molars those of a lion's whelp. He appointed my vine to

¹ Joel. *He that wills, or commands, or swears.* (Cruden). A type of the
Apostleship, the spiritual ruler. *Bethuel.*—Filiation of God. (Cruden).

² *The caterpillar* denotes the first manifestation of the destroyer when
hatched from the egg, typical of the spirit of insubordination seen in the
rejection of Apostolic rule under the first seal.

The winged locust. Evil spirits which, in the absence of Apostolic rule,
under the second seal, found entrance into the Church and simulating pro-
phetic power, or discernment and rule in the Chief-Pastors now at the head of
the Church, proceeded to devour what spiritual life was left.

The wingless locust followed under the third seal in the same course of
destruction.

The mildew succeeded under the fourth seal, causing the decay of spiritual
life—not only in Protestantism, but in the whole Church.

³ *Their wine*, which is the enemy's substitute for the true wine of the king-
dom, with which Babylon has filled her golden cup. See Rev. xvii.

⁴ εὐφροσύνη. "But hail, thou goddess fair and free
In heaven y-cleped Euprosyné,
And by men Heart-easing Mirth."—Milton's "L'Allegro."

destruction, and my fig-tree to be broken down. He sought it out thoroughly, and cast it down, and wilted its¹ shoots.

MAKE LAMENTATION TO ME on behalf of the bride,² who is girt with sack-cloth over her virgin-husband. Sacrifice and drink-offering are taken away out of the House of the Lord. Mourn, ye priests, who minister³ at the altar of the Lord; for the fields are distressed. Let the earth mourn, for corn is afflicted, wine is dried up, oil is diminished.⁴ Lament, ye stores, for the wheat and the barley, because the fruits of the earth are destroyed from the field. The vine is dried up, the figs are diminished. The pomegranate, and date-palm, and apple,⁵ and all the trees of the field are parched; for the sons of men have marred⁶ joy.

GIRD YOURSELVES AND WAIL, ye priests. Lament ye who minister at the altar. Go in, sleep in sack-cloth, ye who minister to God; for sacrifice and drink-offering are kept away⁷ from the House of your God.

¹ ἐλεύκανε. *He made it white.*

² The virgin-daughter of Zion "is left behind like a shelter in a vineyard, and, like the hut of a garden-watcher in a melon-plot, like a besieged city; and if the Lord of Sabaoth had not left us a seed, we should have become as Sodom, and should have been made like Gomorrha." Isaiah i. 8, 9 (LXX.) See also Isaiah lii.

³ λειτουργέω. *At Athens to serve expensive public offices at one's own cost.* N.T. and Eccl., *to minister as a priest.*

⁴ Compare the warning utterance to the rulers of the Church under the third seal. "A quart of wheat for eight-pence, and three quarts of barley for eight-pence; and be not unjust in regard to the oil and the wine."

⁵ μήλον. *An apple, or generally, any tree-fruit.*

⁶ αἰσχύνω, *to make ugly, disfigure, mar.*

⁷ How many, who claim to be Christians, are found denying that we have an altar and sacrifice, in spite of the plain words of Scripture. Heb. xiii. 10. WE HAVE AN ALTAR, from which it is not theirs to eat who serve the tabernacle. So the word translated *sacrifice* occurs in Heb. xiii. 15. "Through him therefore let us bring up our sacrifice of praise continually to God; that is, the fruit of our lips when we unite in the praise of His Name."

The communion service of the Church of England appears deliberately

CONSECRATE A FAST, PROCLAIM WORSHIP. Assemble the princes and all who dwell on the earth into the house of your God, and cry to the Lord assiduously. Ah me¹! Ah me!! Ah me!!! that day, for it is near, the Day of the Lord; and it shall come as affliction out of affliction. Before your eyes meats are utterly destroyed out of the House of God, namely, mirth and joy.²

The steers leaped at their mangers.³ Treasures disappeared. The wine-presses were levelled off. Since corn is dried up what shall we put by for ourselves? The herds of oxen wept because there was no pasture for them, and the flocks⁴ of sheep disappeared. To Thee, O Lord, will I cry, for fire has consumed the harvest of the wilderness, and flame has burned all the trees of the field. And the cattle of the

arranged for the bare necessities of spiritual life, for providing in circumstances of great difficulty for the feeding of the flock with the bread of everlasting life and the cup of eternal salvation. This is good so far as it goes, and may be taken as all that the best efforts of the Reformers could do. But how long are we go on robbing our God of His meed of praise and thanksgiving, the holy and unbloody sacrifice which He has appointed to be offered in His house? He feeds us most graciously. When shall we bring the due return—namely, His sacrifice and drink-offering, which HE condescends to desire at our hands?

¹ *Οἴμοι*. An exclamation of strong emotion, for which it is difficult to find an English equivalent. John Bull is given to suffer in silence.

² Mirth and joy are the meats which should abound in God's House. The dulness of the British Sunday or Sabbath is proverbial, especially in Scotland, and suits the taste of the nation, who thus bear witness to the absence of what they yet have no idea how to recover. When they shall bring God His sacrifice of praise and thanksgiving He will make mirth and joy to abound in His House, *i.e.* in us, for we are His Temple (1 Cor. iii. 16), or rather His shrine, for *vads* is not synonymous with *τερόν*.

³ *The steers leaped at their mangers The herds of oxen wept*. Do not these words express the unrest which prevails in Britain, the sense of need, while yet we know not what?

⁴ *The flocks of sheep disappeared*. Surely our pastors can tell us what this means.

plain looked up to Thee, for the rills of water were dried up, and fire devoured the harvest of the wilderness.

SOUND THE TRUMPET IN ZION, MAKE PROCLAMATION IN MY HOLY MOUNTAIN, and let all the inhabitants of the earth¹ be confounded, for the Day of the Lord is at hand, because a day is near of darkness and gloom, a day of cloud and mist. Like a dawn shall be poured upon the mountains a people numerous and strong; its like has not been from the beginning, and after it shall none be added for years, for generations of generations. Before it a devouring fire, and after it a kindling flame. Like a garden of delights is the land before His face, and behind Him a waste of destruction, and there is none who can save himself from Him.²

As the appearance of horses is their appearance, and, like horsemen, so shall they hunt down their prey. Like a sound of chariots shall they leap forth on to the tops of the mountains; and, like the sound of a flame devouring straw; and, like a people many and strong drawn up for battle. Before His face peoples shall be crushed, every face is like a

¹ It must not be forgotten that THE inhabitants of the earth are not men, but another race altogether, who desire men's society, and would draw them away from the worship of their God. These delight in the death of men and their estrangement from God. "But OUR conversation—or rather Government as we speak of the British Government, the Indian Government, the Local Government—is in heaven, whence also we expect a Saviour, the Lord Jesus Christ." Meanwhile we are strangers and pilgrims on the earth. Yet since we do dwell on the earth, if only as strangers and pilgrims, this word has a message for us. The word translated confounded, means like that by which it is rendered, *poured together* (Latin *con-fundo*). At the sound of the trumpet, therefore, let the citizens of the heavenly city be poured together like soldiers on hearing the bugle call the Assembly.

² Let all who are on God's side remember that this is spoken against their enemies, the Prince of the power of the air and his crew. The following description is to be understood of the Lord's horses—see preceding remarks on the symbol of the HORSE—hunting out the horses of the enemy from their quarters in mankind.

red-hot pot. Like warriors shall they run, and like fighting men shall they climb upon the walls; and each shall go in his road,¹ and they shall not turn aside their paths, and none shall fail his brother. Weighed down² in their weapons shall they go, and in their bolts shall they fall, and they shall not be exhausted. They shall seize the city, and run upon the walls, and climb into the houses, and go in through the windows like thieves. Before their face the earth shall be confounded, and the heaven shall be shaken. The sun and the moon shall be darkened together, and the stars shall withdraw their shining. And the Lord shall utter His voice before the face of His force,³ for His encampment is exceeding great, for strong are the works of His words. Because Great is the Day of the Lord, exceeding manifest, and who is sufficient⁴ for it?

And now, saith the Lord your God: Turn to ME with all your heart, and in fasting and in weeping, and in lamentation; and rend your hearts and not your clothes, and turn to the Lord your God, for He is merciful and compassionate, long-suffering and full of pity, and repentant over the evils.⁵ Who knows if He will turn and repent, and leave behind Him blessing, both sacrifice and drink-offering, for The Lord your God.

SOUND THE TRUMPET IN ZION. CONSECRATE A FAST. PROCLAIM WORSHIP. ASSEMBLE THE PEOPLE. HALLOW

¹ They shall clear the Lord's roads of robbers and footpads, and keep them clear for foot passengers and defenceless people.

² The meaning here is obscure, but the things described are spiritual. When we attain to fuller knowledge we shall doubtless see its appropriateness, or where the translation is defective.

³ *δύναμις*. *Force*, appears to be used here as we use it of a host or army.

⁴ *ικανός*, *becoming, befitting*. Of persons, *sufficient, able, strong, or skilful enough* for a thing, or to do a thing.

⁵ See previous translation of Zech. i.

AN ASSEMBLY. CHOOSE OUT PRINCES. COLLECT THE INFANTS¹ THAT SUCK THE BREASTS. Let the bridegroom come forth from his sleeping-room, and the bride from her chamber.² Between the threshold and the altar shall weep the priests, who minister to the Lord, and they shall say: Spare, O! Lord, Thy people, and give not Thine inheritance into reproach, for the nations to begin upon them³; that they say not among the nations: WHERE IS THEIR GOD? And the Lord vied⁴ with His land, and spared His people; and the Lord answered and said to His people: Behold I will send forth to you the corn, and the wine, and the oil: and you shall be satisfied with them; and I will not give you any more into contempt among the nations. And him from the North will I chase away from you, and I will drive him out into a waterless land.⁵ And I

¹ Compare Isaiah xxviii. 9-11. At our best estate we are but infants while we remain in mortal flesh. Those who recognise this, and have the humility to behave like babes and cry till they are fed, can alone learn as they should. Compare the following from St. Peter: 1 Pet. ii. 1-3, "Therefore put aside every defect and every deceit, and all make-believe and envy, and slander of every kind, and yearn like babes just born after the guileless milk of the word, that in it you may grow into safety—if, that is, you have tasted that the Lord is good."

² And he (Moses) said to the people: Prepare yourselves three days. Go not near a woman. Ex. xix. 15. (LXX.)

³ Let Britain be warned in time. She has a glorious place in the world which is the envy of all. God has given it to her, and He would give her much greater things if she would take Him for Her God indeed.

⁴ *ζηλώω*, to rival, vie with, emulate. Let men need God, and confess it, as a babe does when it is hungry, and He will not fail to supply their need, any more than a mother will her sucking child. See Isaiah xlix. 15.

⁵ Compare Matt. xii. 43. "When the unclean spirit goes out of the man, he goes through waterless places seeking rest, and does not find it." Observe this. The unclean spirit desires to dwell in God's chosen dwelling place, which is man. Not only so, but when cast out by the power of God he is like a man in a waterless desert, and compelled like him to seek some abode. The destruction of the Gadarene swine may be attributed to the rage of the devils at being cast out of the man or men and compelled to take refuge in these unclean animals.

will drown his van in the foremost sea, and his rear-guard in the nether sea.¹ And his stink shall go up, and his roars shall go up, because he made great his works. BE OF GOOD CHEER² O! EARTH, REJOICE AND BE GLAD, FOR THE LORD HATH STRENGTHENED HIMSELF TO ACT. Be of good cheer ye cattle of the plain, for the plains of the wilderness have sprouted; for the tree yielded his fruit, the fig-tree and the vine gave their strength.

And ye children of Zion, rejoice and make mirth to the Lord your God, for He gave you your meat unto righteousness.

And I will send you the morning rain and the evening rain as before, and the threshing-floors shall be full of corn, and the presses shall overflow with wine and oil. And I will repay you for the years devoured by the winged locust, and the wingless locust, and the mildew, and the caterpillar, My great force which I sent forth among³ you; and you shall eat at will and be satisfied, and shall praise the Name of the Lord your God for the marvellous dealings which He has had with you, and My People shall not be ashamed for ever. And you shall recognise that \mathfrak{I} am in the midst of Israel, and that \mathfrak{I} am the Lord your God, and there is none beside Me; and My People shall not be ashamed any more for ever.

And it shall be, after these things, I will pour out of My Spirit upon all flesh; and your sons shall prophesy, and your

¹ Or *in the last sea*, as his van is drowned *in the first sea*. Considering the whole context it appears that the *first sea* may mean the abyss (which seems to be identical with Hades) into which the devils desired not to be sent (Lc. viii. 31), and in which the Devil will be imprisoned during the interval between the first and the general resurrections; and *the last sea* the lake of fire. See Rev. xx.

² The prophet's answer to the Lord's comfortable words.

³ εἰς ὑμᾶς. Rather *into you*. The Prince of the power of the air being expelled from his dwelling place in the children of men, The True King shall

daughters ; and your Princes¹ shall dream dreams, and your young men shall see visions. And upon my slaves, and upon my handmaids in those days will I pour out of My Spirit ; and will give signs in heaven and upon the earth, blood, and fire, and vapour of smoke. The Sun shall be changed into darkness,² and the moon into blood, before the coming of the great day of the Lord, and its manifestation. And it shall be that every one upon whom the **NAME OF THE LORD** is invoked³ shall be saved. For in The Mount Zion⁴ shall be a Deliverer, as The Lord said, and Messengers of good tidings whom The Lord has called to Himself.

For lo ! **I**, in those days, and in that time when I shall turn the captivity of Judah and Jerusalem, will also bring together all the nations, and will lead them down into the valley of Jehoshaphat,⁵ and will come to a decision with them there on behalf of My people, and of My inheritance Israel, who were scattered among the nations. And they distributed

dwel in the land and all His Princes ; like Richard Cœur de Lion returning from Palestine and ousting that worthless usurper John.

¹ Or *Elders, old men* ; but always with the collateral idea of dignity and veneration.

² See the meaning of these signs under the sixth seal. The signs that then occurred sufficed to warn some, represented by the Philadelphian Church, the practical virgins that brought a good supply of oil. Their silly sisters, unwarned by these acts of the Lord, may expect to find their oil failing just at the critical moment, and so they will be shut out into the outer darkness of The Great Tribulation.

³ **RECEIVE THE HOLY GHOST**, in the Name of the Father, and of the Son, and of the Holy Ghost.

God the Father Almighty confirm and perfect thee ; seal thee with the seal and signet of the Lord ; and anoint thee with the ointment of salvation, unto eternal life. (Extracted from **THE ORDER** for the **Laying on of Apostles' Hands**, as set forth in the Liturgy in use in the English Churches under Apostles.)

⁴ See the concluding words of the last translation.

⁵ Jehoshaphat. *God judges, or, the judgment of the Lord.* (Cruden.)

MY land among themselves, and cast lots over MY people, and gave the little boys to harlots, and sold the little wenches for wine and drink. And what are YOU to Me, O! Tyre and Sidon, and all Galilee of the aliens? Can YOU make any return to ME? Or will it pain Me if YOU bear a grudge against me? Nay! I will repay quickly upon your heads your reward, because you took my silver and my gold, and carried into your shrines my choice and beautiful things. And you bartered away the sons of Judah, and the sons of Jerusalem, to the sons of the Greeks,¹ that you might clear them out of their boundaries. And, lo! I arouse them out of the place whither you sold them, and I will repay upon your heads your reward. And I will barter away your sons and your daughters into the hands of the sons of Judah, and they shall barter them away into captivity to a nation far distant, for the Lord hath spoken it.

PROCLAIM THESE THINGS AMONG THE NATIONS. HALLOW A WAR. AROUSE THE WARRIORS. Draw near and go up all ye men of war. Forge your ploughs into swords and your sickles into probes.² Let the invalid say, I am strong.

Assemble yourselves and go in, all ye nations from all sides, and be gathered together there. Let the meek man

¹ Apparently referring to the abortive Apostleship to the Southern races. See I Cor. xv. 8. *ἔκτρωμα* = a child untimely born, an abortion. This should warn us, if we need further warning, to beware of the deficiencies which resulted in all the Western Churches, as seen among other things in the defective translations of the Scriptures in the Vulgate and all modern translations, which follow it more or less, although the A.V. avoids some of its errors. It would appear that the Septuagint was provided in God's providence to stand beside the Greek N.T. Scriptures in the first place for the Greek-speaking races, and afterwards for the rest of the Gentile Church.

² *σειρομάστης*. Strictly a *pit-searcher*; a sort of probe or gauge with which the tax-gatherer searched corn-pits. In war used to probe the ground in search of pitfalls. The pitfalls of the slanderer are to be probed.

be a warrior. Let them arouse themselves and go up, all the nations, into the valley of Jehoshaphat, for there will I sit to judge all the nations from all sides.

Send forth sickles, for the harvest time is at hand. Go in and tread, for the winepress is full. Let the vats¹ overflow, for their wickednesses are come to the full.

Cries have burst forth in the valley of order² for the Day of the Lord is near in the valley of order.

The Sun and the Moon shall be darkened together, and the Stars shall withdraw their shining. But the Lord shall shout aloud from Zion, and from Jerusalem shall He utter His voice, and the heaven and the earth shall be shaken. But the Lord shall spare His people, and shall infuse³ strength into the sons of Israel. AND YOU SHALL RECOGNISE THAT **I** THE LORD AM **YOUR** GOD WHO AM ENCAMPED IN SION IN THE HOLY MOUNT. And Jerusalem shall be holy, and aliens shall not go through her any more.

And it shall be in that day, the mountains shall distil sweetness, and the hills shall gush milk, and all the rills of Judah shall gush waters, and a spring shall go forth out of the House of the Lord, and shall water the winter-torrent⁴ of the rushes. Egypt shall be destroyed, and Idumœa shall become a plain of destruction, through the wrongs of the

¹ ὑπολήνιον. A vessel placed under a press to receive the wine or oil.

² τῆς δίκης. Perhaps better rendered quite literally of the right. But, as in early times, right was thought to rest upon usage, the original sense of δίκη was custom, usage. Homer uses the singular generally of propriety, a thing held in great esteem in Britain.

³ ἐνισχύω. To strengthen. The same word occurs in Dan. x. 18. "And as it were a vision of a man came to my assistance, and grasped me and strengthened (ἐνίσχυσε) me." See previous translation.

⁴ χειμάρροος. Winter-flowing. Here it is apparently used to indicate a torrent-bed, which is dry in summer but runs in winter, no inapt symbol of the British Nation, that requires severe adversity before it will exert itself.

sons of Judah, because they poured out righteous blood in their land. But Judah shall be inhabited for ever, and Jerusalem to generations of generations. And I will search out their blood, and will not let it go unpunished, and the Lord shall encamp in Sion.

28. Returning now to the Apocalypse of St. John and the events following upon the opening of the seventh seal, it will be seen that Britain is now the land of God's special choice, in which, if it turn not aside like Judah¹ and Jerusalem after the flesh, He purposes to work mightily. We shall not, therefore, be far wrong if we conclude that "the seven angels who stood before God's face" in the vision, foreshadowed, on the heavenly stage seen by St. John, the Angels of the seven Churches under Apostles in London.

What follows demands careful attention. "Another angel came and was placed at the altar of incense,² and he had a golden censer." Note that he does not use this censer. The Greek is *ἔχων λιβανωτὸν χρυσοῦν*, which taken literally would rather mean "having golden frankincense." If this be the meaning then verse 5 would read, "And the Angel took the frankincense, and filled it from the fire of the altar, and cast it into the earth." In any case it must be noted that the censer—if censer it be—is not such as was used under the law,³ but rather something like the modern censer. It would appear therefore that this golden censer was a

¹ On referring to the list of the sealed in Chapter vii., it will be seen that Judah heads the list of the tribes.

² The Greek has simply *θυσιαστήριον*, which is used in the Septuagint both of the brasen altar and the golden altar, but it is evident from the context that the golden altar is here meant.

³ On the Day of Atonement Aaron used a chafing-dish (*πυρέϊον*); and the daily offerings of incense were offered, as here, on the golden altar.

special privilege of this Angel, accorded him by the favour of the Almighty. And because he delights in its use he is now chosen to act as acolyte or assistant to the One Angel and Mediator of the New Covenant, and stand at The Golden Altar itself.

Being placed there, much incense is given to him, which he offers in the prayers of all the saints¹ upon the golden altar. "And the smoke of the incense in the prayers of the saints went up out of the angel's hand before God." Observe that the angel makes no further use of his censer. On the contrary, he appears to find it an encumbrance during his ministration at the altar, or perhaps he thinks that others may use what can no longer be of service to himself. So he fills it from the altar, ready for use, and casts it into the earth. This does not of course stop his ministrations at the altar, rather he is left more free to attend to his duties there. The earth is the symbol of the classes, as contrasted with the masses typified by the sea. The signs which follow the casting down of the censer are to be understood therefore as developed in the spiritual atmosphere of the earth; and the earthquake, among the rulers and great men of the earth.

29. The seven angels now prepare to sound, and we appear to arrive at the Laodicean period during which the Lord stands at the door and knocks. For those who know His voice, and long for His appearing, what a joyful time! How full alike of fear and holy joy! But for those who do not love Him truly, nor desire His presence, what a time of heart-searchings and conscience-stricken terror! It seems probable that the period of the seven trumpets may be

¹ The prayers of the saints are typified by golden bowls, see previously in par. 14.

identical with the "one hebdomad" mentioned so mysteriously in Dan. ix. 27 (see previous translation) in the midst of which the Lord's sacrifice and drink-offering shall be set in order, or lifted up.¹

Before considering them in detail it may be well to remark that the way in which any event affects us depends entirely upon our own position or attitude. Thus, if the rich man (Lc. xii. 13-21), instead of congratulating himself on his earthly possessions had felt them as an encumbrance; if he had regarded them as a trust from God to be used in His service, and felt anxious as to what he should do with so much abundance beyond his own needs, how different, then, would have sounded God's message: "Thou fool! this night shall thy soul be required of thee." So in the present case it appears possible that what to those whose home and government is in heaven had the appearance of a censer full of live coals, and ready for use in God's service, might appear to dwellers on the earth like a plague of fire mingled in blood. It must be remembered that this is the Laodicean period, when the Church is neither cold nor hot, but tepid, and the events under the first three trumpets appear designed to bring them to the boiling point, and if they are walking with God the fire will doubtless be welcome as to a man half-frozen. To others, however, who are hot enough in their own esteem, this additional heat will appear neither necessary nor agreeable.

¹ There appears here to be multifold mystery. ἀρθήσεται, if derived from ἀρρίσκω, would mean *shall be organised*. If from ἀρῶ it would be *shall be lifted up*. The elevation of the consecrated bread and wine is a proper and becoming rite in the worship of God, which has been largely discredited in England because associated with the erroneous doctrine of transubstantiation; and this may well be alluded to here, though it probably does not exhaust the meaning.

30. THE FIRST TRUMPET is followed by a plague of fire mingled in blood, the possible meaning of which has been already considered. Now, if never before, is the time for the English Church to consider whether her yearly Communion service and Lenten fast are realities or merely shams. Whether she really desires the restoration of the ancient discipline,¹ or whether the "Denouncing of God's anger and judgments against sinners," appointed by Her for use on Ash Wednesday, is merely a pompous way of saying, "God, I thank Thee that I am not as other men are!"

The plague affects the earth, *i.e.* the rulers in Church and State. "And the third part of the earth was burned." This would appear to mean that two-thirds welcome the heavenly fire with its gracious warmth, while to the remaining third it is like devouring fire. The trees would stand for the Monarchs of Christendom. The "young grass" is more difficult to explain, beyond the remark that "All flesh is grass." Young grass, then, in a spiritual sense would seem to mean those whose spiritual life is immature, *i.e.* who have not attained that poverty of spirit and humility of heart necessary to enable them to know that they are wretched, and pitiable, and poor, and blind, and naked, and to take the the Lord's counsel to buy gold from Him and other things which He offers to supply their need.

31. THE SECOND TRUMPET ushers in a further stage of the same work. The "great mountain burning with fire" would seem to symbolise those who have been brought to the boiling point under the first trumpet. Now comes the time

¹ See opening exhortation of the Communion Service,

of the masses.¹ Are they shivering with cold? They shall be warmed. Are they burning with zeal for God? They shall discern, and rejoice in His work. But if they are satisfied with what they have and only ask to go on in the old way—eating, drinking, marrying, giving in marriage—let them beware, for on such the Lord's coming will be like the Cataclysm which overwhelmed all things in the days of Noah.

“The third part of the sea became blood.” Following the line of interpretation² already adopted, it would appear that two-thirds of the spiritual life of the masses is benefited by being raised to the boiling point. The remaining third cannot stand the fiery test and degenerates into mere natural life, typified by the blood.

The “colonies in the sea” appear to refer to spiritual organisms among the masses, such as the numerous sects of the Church. Of these the mere human organisms perish, while those that have real spiritual life, and are able to discern and accept the workings of the Lord for the purification of His Church, are not only unhurt, but filled with spiritual life and light.

Similarly the ships typify human institutions which sail the seas. The figures of the Church as a ship and of the

¹ Who delight in such hymns as the following Hymns Ancient and Modern:—

170. Thy will be done.	200. Nearer my God to Thee.
176. Far from my Heavenly home.	299. Art thou weary?
179. Jesu, lover of my soul.	310. As pants the hart.
185. How sweet the name of Jesus sounds.	317. I heard the voice of Jesus say.
195. To Christ, the Prince of Peace.	325. Hark! hark, my soul.
	327. When wounded sore.

² All that is said here is put forward with much diffidence. Truth has many sides, and prophecy many interpretations. So much must depend on the standpoint of the observer. The writer can only hope that his remarks may be helpful to some.

State as a ship are well known and used. There are many others which seem to be pointed at here; human benevolent associations for mutual benefit or the rescue of the poor and oppressed. Such are trades unions and philanthropic associations, conspicuous among which appears to be the so-called "Salvation Army." A third part of these are unable to accommodate themselves to the new conditions and are disabled in consequence.

32. AT THE SOUNDING OF THE THIRD TRUMPET the rivers and springs of the waters are smitten. These appear to typify the streams of thought at which men are wont to drink, the popular preachers, writers, and speakers, in religion, in science, in politics, and in all the literature and oratory of the day.

The great star, burning like a torch, appears to symbolise some prominent teacher burning with spiritual life and zeal, through whose speech and teaching men come to discern that much of the current literature is absolutely devoid of all testimony to God and reverence for Him, and therefore quite incapable of satisfying their spiritual needs.¹ To those who rejoiced in that literature, to whom religion is a kill-joy, this revival of spiritual life will appear joyless indeed. "And many men died of the waters because they were made bitter," probably to be understood by the saying of Our Lord in the days of His flesh: "This is the condemnation, that light is come into the world, and men loved darkness rather than light."

¹ "Heaven was beside itself at this, and shuddered exceedingly, saith the Lord, because My People wrought two evil things more. They forsook Me, the Spring of Water of Life—and they threw up broken reservoirs that cannot hold water."—Jerem. ii. 12, 13.

33. THE SIGNS WHICH FOLLOW THE SOUNDING OF THE FOURTH TRUMPET, are difficult of interpretation. They are are very significant in themselves, and are followed by a most impressive utterance by an eagle flying in mid-air, *i.e.* by a mighty prophet, and this confirms an interpretation which appears to be indicated in several ways. What may the darkening of the third part of the sun, moon, and stars mean ?

It evidently indicates the darkening of part of the lights of the spiritual firmament. But these do not fall to earth like the untimely figs shaken down by the great squall of wind under the Sixth Seal.

All that is stated of them is, that they are smitten so that the third part of them might be darkened, *i.e.* might cease to be seen on the earth. Let us take a hint from a modern poet, justly held in great esteem by many ; I mean from Robert Browning's dramatic romance, entitled

WARING.

What's become of Waring
 Since he gave us all the slip,
 Chose land travel or seafaring
 Boots and chest or staff and scrip,
 Rather than pace up and down
 Any longer London town ?

* * *

Ichabod, Ichabod,
 The glory is departed !
 Travels Waring East away ?
 Who, of knowledge, by hearsay,
 Reports a man upstarted
 Somewhere as a god ?

* * *

“ So I saw last
 Of Waring ! ” You ? O never star
 Was lost here but it rose afar !
 Look East, where whole new thousands are !
 In Vishnu-land what Avatar ?

So we may ask : If such lights disappear from the Spiritual firmament, where do they reappear ? There seems to be only one answer. We have here, under another form, the event described by St. Paul, in the following words (1 Thess. iv. 15-17) :—“ This we say to you in the word of the Lord, that we, the living, who are left till the arrival of the Lord, shall in no wise precede those who sleep. For the Lord Himself shall descend from heaven amid shouting, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then we, the living, who remain, shall be caught away together with them in clouds, to a meeting with the Lord, into the air ; and thus we shall be ever with the Lord.”

If, as before hinted,¹ these seven trumpets are identical with the “ one hebdomad ” of Dan. ix. 27, then the removal of the firstlings, of the 144,000 sealed from the Philadelphian Church (see chap. vii. and chap. xiv.), may be what is intended when the Almighty says : “ In the midst of the hebdomad My sacrifice and drink-offering shall be lifted up.” This view is further confirmed by the subsequent vision of the eagle flying in mid-air with his proclamation of WOE ! on them that dwell on the earth. For an eagle is symbolic of prophetic utterance, and he is seen in mid-air, *i.e.* in the very place where, if this interpretation be correct, the saints shall then be ; while the removal of the first-fruits, *i.e.* of all who have given ear to

¹ See paragraph 29,

the Lord's warnings and provided themselves adequately with oil before His arrival, cannot fail to be followed by terrible trouble on those who remain, even if their fault be nothing greater than carelessness, whereby they had to go off to get oil just when they should have been meeting the Bridegroom.

34. AND THE FIFTH ANGEL SOUNDED.

The events which follow may be best appreciated by considering what happened in 1848,¹ when a preliminary fulfilment occurred. The time alone can show who will be the personal actors in the still future fulfilment.

A star fallen out of heaven into the earth would mean a bishop of the Church who has become a temporal potentate, just as the Pope of Rome was in 1848. Then the key of the well-mouth of the abyss was given him. The Communists sought the sanction of Holy Church. The spirits of disorder, typified by the winds of the earth, sought the help of this fallen angel,² and he listened to them and blessed the banners of the Communists.

The result was another terrible shock of the spiritual earthquake, another blast of the winds of the earth. By the sanction thus given to them the doctrines of the disorderly anarchists gained terrible power, not only amongst the members of the Roman communion, but throughout Christendom, and darkened the sun and the air of the spiritual heavens like a great smoke.

¹ Apparently yet another instance, like the French Revolution, of abortive action among the Southern races leading the way to the larger fulfilment of what has yet to take place among the Anglo-Saxon races, among whom good and evil alike appear destined to come to the full.

² "A priest's lips shall guard knowledge, and from his mouth shall they look for law, because he is an angel of the Lord, the Almighty." Mal. ii. 7. See previous translation.

The locusts were of the winged variety (see v. 9), and represent deceiving spirits, subjects of the Prince of the power of the air. Scorpions of the earth appear to represent the evil spirits which commonly torment men by stirring up evil passions of anger, hatred, &c., in their hearts.

“And they were told not to injure the grass of the earth, nor any young green thing.” Here apparently typical of mankind in his spiritual aspect, *i.e.* the baptised at large. “Nor any tree.” The locusts were not permitted to devour the monarchs of Christendom, the winds were still restrained, by the power of the four Angels set for that purpose, and were not permitted to uproot the trees.

“But only those men who have not the seal of God on their foreheads.” The baptised at large being symbolised by the grass, the MEN here appear to stand for those of full age, the leaders in politics and religion; Men (as opposed to children) having other than personal and local interests; upon these had fallen in 1848 the responsibility of acknowledging and receiving the Lord’s work through His restored Apostleship, and they had not done so, nor received His seal in their foreheads. Let them beware the sounding of the fifth trumpet.

The probable meaning of the sign of the scorpion has already been commented on. That of “Death” should not be difficult to understand.

35. “And these images of locusts”: Or rather “The images, or likenesses (*ὁμοίωμα* = *that which is made like*) of locusts.” The locusts had outward and visible signs or forms, bodies or organisations of men acting by their inspiration. And these organisations were like horses equipped for war; we know how the Communists, *pétroleurs*, Nihilists,

et hoc genus omne, threatened war upon all authorities with dynamite outrages, bombs, petroleum, &c. &c.

“And upon their heads as it were crowns like gold ;” *i.e.* not crowns but shams ; like gold, *i.e.* simulating truth. The meaning can best be understood by an example. Parnell was such a head and was commonly known as the uncrowned king of Ireland, his shadow of a crown being the simulation of patriotism and zeal for his country. “Their faces like men’s faces ;” they simulated human virtues while their real objects were those of fiends. “And they had hair as the hair of women ;” A Spanish proverb says “A woman’s hair draws harder than a yoke of oxen.” These simulate distress and weakness only to deceive those who have pity on them. “And their teeth as the teeth of lions ;” as seen in the massacre in Dublin by the Irish Anarchists, and the many attempts on the life of sovereigns. “Breast-plates.” The true spiritual breast-plate is that of Faith and Love (1 Thess. v. 8), or of their outward manifestation, Righteousness (Eph. vi. 14). These resemble iron breast-plates, *i.e.* not spiritual but fleshly weapons, yet observe that they are mere shams, like the whole equipment of these *images* of locusts. The locusts themselves have no power against those who are clad in the spiritual panoply (see Eph. vi. 10-20), and their power is best symbolised in the vision of the ephah (Zech. v. 5-11), by the feeble hoopoe’s wings, filled with wind. (See preceding translation.) The Devil is an arrant coward, and flees from those who resist him.

“The sound of their wings” appears to show forth the buzzing of these hornets in the press and elsewhere, threatening universal war with all the appliances now in use—the “chariots of many horses.”

“Tails like scorpions,” *i.e.* evil spirits obedient to them who rouse up the evil passions of men, and so torment them.

Their king is a man, for he is king of the images, or outward forms, of the locusts; an angel not of the Lord but of the Prince of the power of the air. He will doubtless be sufficiently manifest in his time to those who desire to do God's will. See Jno. vii. 17, Matt. vii. 17, Mc. vii. 17-23.

“The first woe is past. Lo! there come yet two woes more after these things.”

36. THE SIXTH TRUMPET, like the opening of the Sixth seal, ushers in a most momentous epoch. Upon its sounding a voice proceeds from the four horns of the golden altar, ordering the release of the angels of the four winds of the earth, who were bound under the Sixth Seal by the order of the Sealing Angel. (See chap. vii. 3.) These four angels appear to form the riding-horse of the god of this world, his simulation of the four Living ones of Jehovah. (See Rev. iv.) Under them are 200,000,000 subject-horses for the horsemen of the host of Antichrist. After what has been said of the imagery under the Fifth Seal it will not be necessary to follow the vision in detail. Fire, amethyst, brimstone—the enemy's counterfeits of the spiritual gifts and endowments of The Holy Ghost.

“The power of the horses is in their mouths and in their tails.” With their mouths they utter words of deceit and threats, blaspheming God and terrifying men. (See chap. xiii. 5-10.) With the stings of their tails they arouse the evil passions of men to fury, and through them torment those who have not obtained immunity from their attacks by the Inspiration of God's Holy Spirit. The only other way of escape is by the worship of the Beast and his Image.

“And the rest of the human race, who were not slain by these plagues did not turn away from the works of their hands,” *i.e.* did not cease to trust in their own efforts to effect deliverance for themselves.

“Nor forsake the worship of devils.” The god of this world always covets the worship of men, and those who worship not Jehovah of necessity worship either devils or themselves.

“Idols of gold,” *i.e.* truth fashioned into an object of worship by the hands of men, elevated into an idol instead of being made into a testimony to the Living God.

“Idols of silver.” Philanthropic schemes and systems resting upon human efforts and agencies and set in the place of God’s Organisation, the Church Catholic, for blessing men.

“Idols of brass,” systems of rule in spiritual strength like the Roman Church, the “Salvation Army,” Freemasonry, &c.

“Idols of stone.” Perhaps agnosticism and human science studied without reference to the Living God.

“Idols of wood.” Perhaps the school of Comte, of “Ecce homo,” and others who exalt Humanity.

So the crimes of which these are guilty are spiritual. “Murders,” crimes of spiritual violence against those who differ from them. “Drugs.” Poisonous doctrines. “Fornications.” Intercourse with spirits, whereas Christians should be filled with the Holy Ghost.

“Therefore be not found silly¹ but understanding what is the will of the Lord. And be not drunk with wine, in which is debauchery; but be filled with the Spirit, speaking to your-

¹ ἄφρων, *silly, demented.* Latiné, *amens, demens.*

selves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. v. 17-19.

"Thefts." Stealing from God His due. See Mal. iii. 8-12. A.V. Observe that he who gives to the poor LENDS to the Lord. But no honest man will venture to lend while he has debts unpaid, and he who pays not to the Lord His tenth is in this position. The Lord's tithe¹ is the first charge on every man's income. See also Zech. v. 1-4.

37. The winds of the earth are now free. The 144,000 have been sealed, and have disappeared from the face of the earth to meet the Lord in the air. The Sealing Angel is gone too, and angels of the four winds are released and gather their hosts. What now can stay the power of the god of this world?

But a respite is again ordained.

THE ARCHON OF THE ANGLO-SAXON RACE APPEARS, descending from Heaven, with a little book open in his hand, and roars with the voice of the British Lion.²

The English now know their God. Like Job of old they have learned to say: "I know that Thou canst do all things, and that there is no impossibility with Thee. For who is he that hides counsel from Thee, and abstaining from speech, thinks that Thou concealest? Or who will declare to me things I knew not, great things and wonderful, that I gave no attention to?"

"Hear me Oh! Lord, and let me too speak: I will ask of Thee, and do Thou teach me. Before this I heard of Thy

¹ Tithe is an institution dating from the very beginning of man's history. We find Abraham paying tithes to Melchizedek, the Priest of the Most High. It is an acknowledgment to the Almighty that all comes from Him, and that we have nothing save as He gives.

² England is the Judah of the Spiritual Israel. See Appendix.

fame with my ear; but now my eye hath seen Thee. Wherefore I held myself as naught and was melted; and I accounted myself as earth and ashes."

What the Seven Thunders shall then utter it is of course impossible to say, but it is important to note that they are THE SEVEN THUNDERS (compare chap. iv. 5), and not merely "seven thunders" as in A.V.

Then the Angel raises his right hand into heaven (compare Dan. xii. 7), and swears by Him Who lives unto the ages, whose days are æons, Who created heaven and all in it, and the earth and all in it, and the sea and all in it, that there shall be no more time, but in the days of the voice of the seventh angel, when he is on the point of sounding, even then is the mystery of God finished, according to His gracious announcement to His slaves the prophets.

In the subsequent action St. John appears to represent the Apostleship. Their work of sealing has been accomplished, they have been clothed upon with their house from heaven, and are now like their Lord Himself in the interval between His resurrection and His ascent into Heaven. And like Him they have a work on earth to do before they take the glory which is theirs. They are the leaders of those who follow the Lamb whithersoever He leads them, to whom the promise is given, "Verily, verily, I say unto you, he who trusts in Me, the works which I do shall he also do; and greater things than these shall he do, for I am going to the Father; and whatever you shall ask in My Name, that will I do, that the Father may be glorified in the Son. Whatever you shall ask in My Name I will bring it about."—Jno. xiv.

12-14.

38. Accordingly, after eating the little book he is told:

“ You must prophesy again, to peoples, and to nations and tongues, and to many kings.”

To understand the directions next given to St. John it will be necessary to refer to the type in the Tabernacle of the wilderness, and to the meaning of the Greek word *ναός*. This is derived from *ναίω*, to dwell, and means, therefore, *a dwelling, house*. In practice, however, it was only applied to a dwelling of a god, and as a general term would, therefore, include the whole of the Tabernacle proper, both the Holy place, wherein were the Candlestick or rather Lampstand, the Table of Shew-bread, and the Altar of Incense; and also the Holy of Holies within the innermost veil, where stood the Ark of the Covenant. It would not include the outer court, which was open to the sky, and only fenced round with a canvas wall.

ναός, however, was used also in a restricted sense for the cell of a temple, the space where the image of the god was placed, and would, therefore, be the right Greek word to use in speaking of the Holy of Holies.

The more general word *ἱερόν*, which is used in Matt. xxi. 12, Mc. xi. 15, would include the whole Temple, and indeed in the above passages appears to include outer buildings not devoted to worship at all. *Θυσιαστήριον* means *a place of offering, an altar*; and as the original meaning of *θύω* is that of offering or burning to the gods, not of slaying a victim, *θυσιαστήριον* appears very applicable to the Holy Place containing the golden altar, candlestick, and table of shew-bread, in which sense it is undoubtedly used here, for mention immediately follows of those who worship in it, which would not be intelligible if the word were used in the sense of *an altar*.

The direction then is to measure the shrine proper, *i.e.* the Holy of Holies, and the Holy Place, and those who worship in it—where *it* probably includes the whole of the shrine or Tabernacle building.

We have next to inquire who are the worshippers who are to be measured. At present the only Worshipper in the Holiest of all is the Lord Himself, Our Great High Priest. See Heb. vi. 19, 20; viii. 1, 2. Then there will be with Him the 144,000 sealed from all the tribes of the Spiritual Israel. See chap. xiv.

In the Holy Place, however, will be many who, although not attentive before the removal of the first-fruits, have been aroused by that event and have taken up the worship set in order by Apostles in these days. These will doubtless, in their urgent need, seize the censer which was cast into the earth, and learn its use. These we may well hope will include all God-fearing members of the Anglo-Saxon race and many others, who have learned the true method of worship proper for men on the earth, and practise it with zeal, if so be that the power of the Enemy may be held in check.

Not only so but the nations at large, moved by these strange occurrences, will come to learn in Britain¹ how the Almighty should be worshipped, and to them the outer court will be open, and they will tread it and observe and learn the rites connected with it, but will not for the most part venture further.

During this period power will be given to the two witnesses, the signification of which has been a fruitful source of

¹ To this time appears to belong the prophecy contained in Zech. viii. Note in the last verse that mention is made of a Jew, that is a man of the tribe of Judah.

conjecture, and all these conjectures, so far as they are in accordance with the analogy of faith, will doubtless prove correct. With the light now obtained, however, taken in connection with the prophecy contained in Ezekiel xxxvii. 15-28, it seems impossible to avoid the conclusion that in their largest sense they represent Britain and America.

Thus we have on the one stick JUDAH AND THE SONS OF ISRAEL THAT BELONG TO HIM. Judah we know represents England, while Benjamin closely associated with him corresponds with Scotland. These together therefore correspond to the kingdom of Judah which had Jerusalem for its Metropolis after the separation of the other ten tribes.

How many of the other lands of Christendom should be included in the inscription on the second staff only time can show, but America would certainly appear to be the modern representative of Joseph, and the Irish and Germans are both in no small degree associated with America as well as with England.

“They shall prophesy 1,260 days clothed in sackcloth,” that is in mortal flesh, their brethren, the sealed, having been removed from the earth, but doubtless being in communication with them and helping them.

39. Observe that the identification of these Two Witnesses with Britain and the United States of America by no means precludes other interpretations of the Sign. For instance, it is probable that these witnesses in the larger sense will be headed up by two individual men, and possible that these shall be physically slain, and that their dead bodies should lie in the streets of physical, material London. The probability is, however, that the death spoken of is not that of physical personal death, but of their death as wit-

nesses under the advancing power of the Beast. There are three types which throw much light on the subject.

1st. That of Elisha the prophet, upon whom the spirit of Elijah rested in twofold power, after his translation.

2nd. The five foolish virgins.

3rd. The 7,000 mentioned, i. Kings xix. 18. "All the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

In confirmation of the above observe that in verse 13 it is written that "there were slain in the earthquake—not men, but—Names of men seven thousand."

As regards 1. It should be observed that it is impossible to say how soon the sealing by the laying on of Apostles' hands may cease, so that all practical virgins (see Matt. xxv. 2, in the original Greek) should look to their supply of oil while yet there is time. Otherwise, as the time of Elijah's translation approaches, they may be reduced at the last to a sorrowful journey like that described in 2 Kings ii.

As regards 2. It should be observed that no reproach is brought against the five who were shut out except that they were fools, not practical like their sisters. Accordingly they have to bear the penalty of their want of thought and care by missing the Bridegroom.

As regards 3. It is to be hoped, however, that by this mishap they will learn their folly, and declining to believe that the Lord has deserted the earth, will hold fast their faith and their virginity, and refuse to kiss Baal; and abiding in the love of the brethren and keeping the word of Christ's patience, vindicate their claim, as true members of the Phila-

delphian Church, to be kept from the hour of the trial, which is about to come upon the whole inhabited world. For the time of THE GREAT TRIBULATION is not yet.

They thus apparently form a second company of translated ones in accordance with the type of the Shulamite. "What will ye see in the Shulamite? As it were the company of two armies." Cant. vi. 13.

Note further, and most emphatically, that "the dwellers on the earth" are the god of this world and his subordinate spirits, and not men at all, save as they worship the god of this world, and seek their portion in the earth, FOR MAN'S INHERITANCE IS THE KINGDOM OF THE HEAVENS.

To this agrees the proclamation of the Archon of the Anglo-Saxon race, "that there shall be no more time, but in the days of the voice of the Seventh Angel, when he is on the point of sounding, even then is the mystery of God finished, according to His gracious announcement to His slaves the prophets."

40. The utterance of the great voices in heaven, which follows the SOUNDING OF THE SEVENTH TRUMPET, is to be understood by reference to 1 Cor. xii., where we learn that as the body is one and has many members,¹ and all the members of the body, being many, are one body; so also is The Christ. This, then, is the Christ of Our Lord, Who is Lord indeed, THE MYSTERY OF GOD, completed when the Seventh Angel is on the point of sounding.

The utterance of the twenty-four Princes which follows needs little comment. Those who destroy the earth, God's

¹ A beautiful play upon words seems unavoidably lost here in English. μέλος means not only a limb, but also a song, strain of music, being apparently connected with the English melody.

gift to man (Ps. cxv. 16), are our spiritual foes, with whom, and not with flesh and blood, our contest is. (Eph. vi. 12.)

41. WE NOW COME TO THE GREAT SIGN OF THE BIRTH OF THE MAN-CHILD.

The Woman represents the true Church, composed of God's faithful people throughout Christendom. Outwardly obscure and lost to sight, they are yet in God's sight clothed with the Sun, and stand before Him clad in the effulgent robe of Christ's righteousness. Outwardly oppressed by Babylon, the visible Church on earth, symbolised by the Moon, is in God's sight under their feet. And on the head of God's faithful people stands the glorious crown of the twelve-fold Apostleship.

And she is crying out in the throes and pangs of the birth of her first-born son, the glorious company of the 144,000 sealed from all her twelve tribes. This shows that the vision represents, under another SIGN, the period of the sounding of the seven trumpets.

THE GREAT FLAME-COLOURED DRAGON is of course the primeval serpent who is called the Devil and Satan. His seven heads and ten horns may be left for future consideration in connection with the Angel's explanation in chap. xvii.

"His tail drags along the third part of the stars of heaven" evidently corresponds with what has been said concerning the events under the first two trumpets, which act for the blessing of two-thirds of the baptised, while the remaining third is destroyed, or as here they are drawn from their heavenly standing and cast into the earth.

"He placed himself before the woman in order to devour her child as soon as it should be born." When this child is born out of its fleshly state into fulness of spiritual life, it

will be helpless as a babe newborn. The god of this world sees that his power is threatened, and seeks to eat up the child and so frustrate the purpose of the Almighty.

THE NATIONS whom this Child shall shepherd with a rod of iron evidently have a far wider significance than any to be found within terrestrial limits, for "He did not set Angels over the habitation¹ which shall be, of which we speak" (Heb. ii. 5). Again "To which of the Angels said He at any time, Thou art My Son, to-day have I begotten Thee?" And again, I will be to him a father, and he shall be My son. And when He again brings in the Only-begotten Son into the world¹ He says:—AND LET ALL ANGELS OF GOD WORSHIP HIM. (Heb. i. 5, 6.)

We see therefore that by this action the Enemy of man at last declares himself in his true colours, as no Angel of God.

42. AND THERE AROSE WAR IN HEAVEN. Here we see the long-suffering of the Almighty, and how He triumphs. Satan has long contrived to retain his place in Heaven, and to use his power to slander men to God, and God to men. At last it comes to this, that he must either recognise and acquiesce in the exaltation of man, of pure sons of Adam though begotten and born again from above, to the first place in the favour of the Almighty—or he must disobey a positive and distinct order, and thereby pronounce his own sentence of banishment. He chooses the latter alternative, and thereupon the loyal Angels, headed by Michael, the great Archon who is set over the sons of Israel, hunt the disturber of the Heavenly harmony from their midst with all who side with him.

¹ τὴν οἰκουμένην would, in the language of natural men, mean *the inhabited world*; but here for something far greater than the earth, indeed for the Kingdom of the Heavens.

He is described here as misleading the whole inhabited world, and this appears to be intended in the larger sense. In fact, this event compels the Heavenly host to come to a decision. Will they in future be, as heretofore, ANGELS OF GOD ; or will they side with the slanderer, and oppose God's purpose in man ?

The contest is not long. Others, we may presume, besides Michael and the Archon of the Anglo-Saxons, have learned to understand and rejoice in God's purpose. And the Devil and his crew are all cast out of heaven. Their seats are removed, and henceforth if they seek admittance they will not obtain it. And great is the exultation over their downfall.

43. Meanwhile the new-born child is caught up to God and to His throne (compare John xx. 17). These are they who follow the Lamb whithersoever He goeth, while the woman flees into the desert, like Elijah in the days of drought (1 Kings xvii. 1-7) ; but we must consider this sign carefully.

This desert is none other than the spiritual desert in which St. John saw the other woman riding on the scarlet beast. She has made terms with the Dragon, and thinks he is subservient to her will, but in that matter she will learn how terribly she has been deceived. (See chap. xvii. 16, 17).

The eyes of the faithful Church, however, are now opened to recognise her true position in a waterless desert, devoid of spiritual sustenance, and she shall know her need, and obtain the blessing pronounced on those who hunger and thirst after righteousness. Now shall be fulfilled the prophecy contained in Hosea ii. 14-23. She shall have the valley of Achor for a door of hope, the place of the putting-away of the ill-gotten wedge of gold and the Babylonish garment. (See Joshua

vii). And in the desert shall she sing¹ as in the days of her youth, like Paul and Silas in the prison (Acts xvi. 25) ; and the names of Baalim (lords) shall be taken utterly out of her mouth, and she shall know that God is indeed her husband, to whom she has borne a child.

But how is this brought about? The Dragon, being cast into the earth, hunts and persecutes her. The prophecy contained in Hosea ii. 1-13 has long been in process of fulfilment. On the one side have been the Lord's messengers saying to their brethren MY PEOPLE, and to their sister THE LORD PITIETH THEE. Simultaneously the god of this world has been robbing her on all sides, taking away her revenues, or usurping control over them. The spirit has long been striving in her midst, finding utterance, often imperfect but swelling more and more, and bursting into the light of day. Now to the true Church, God's faithful people wherever found are given THE TWO WINGS OF THE GREAT EAGLE (not "two wings of a great eagle" as in A.V.), and on the wings of prophecy she rises and looks on the Sun, and learns to know the spiritual desert in which she is living in its true aspect. Her faith grows like a mustard seed, until from a small seed it becomes a great tree. She takes to her the panoply of God (see Eph. vi. 10-20), and the dragon is powerless against her.

Moreover the earth knows its friends and its enemies. The flood which the dragon cast out of his mouth appears to typify the masses moved by the winds of the earth as at the time of the French Revolution. But the Kings of the earth who formerly humbled and oppressed her have learned to know that in her God is their only protection. The masses,

¹ And to the woman were given the two wings of the great Eagle.

the many waters where the harlot sits (chap. xvii.), would rise and overwhelm her, but the classes stand by her to a man and restrain the flood of the people, for God has set bars and doors, and said: Hitherto shalt thou come and no further; and here shall thy proud waves be stayed (Job. xxxviii. 11. A.V.). So the dragon is again defeated, and goes off in a great rage to make war upon her seed wherever he can find them at a disadvantage.

44. Before proceeding further let us consider carefully what we mean when we speak of God, of the Almighty, as our Father. And why did our blessed Redeemer teach us to pray, saying: OUR FATHER WHICH ART IN HEAVEN? Now we know wherein the natural relation of paternity consists, but do we ever reflect what spiritual paternity means? Great ignorance prevails on this subject, and it will well repay a little careful attention. First then let us refer to our Great Example, and for the present purpose the A.V. will suffice.

Turning to Jno. x. we find the Jews coming to the Lord and begging Him to tell them plainly if He were the Christ. He did not comply with this request. Had he done so it is evident from their subsequent conduct that they would have stoned him on the spot. And, indeed, soon after, they did take up stones for the purpose; but he remonstrated with them. He had not said—so far as appears from the narrative—that he was the Son of God. But he shows them that if he had said so, in so many words, he would only have claimed that to which the wording of the Scriptures entitles every individual man of God's faithful people to say. What he did say amounted to this: "I am the true son of my father, whoever he may be; of that you should be able to

judge." It is obvious that it was very unreasonable to stone him for such a speech.

Nor did he hesitate to make an even more cutting application of the same principle, as we see in Jno. viii. "If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham (*i.e.* this is not the action of Abraham in you). Ye do the deeds of your father Ye are of your father the devil, and the lusts of your father ye will do."

In order to understand these passages, not as the Jews appear to have understood them, but as they might and should have understood them, through the knowledge of their own Scriptures, we must turn to the Septuagint.

"And he went thence to the hill, and lo! a band of prophets met him dancing and singing, and a spirit from God leapt upon him, and he prophesied in their midst. And all those who knew him in the recent past assembled and saw him; and there he was in the midst of the prophets. And the people said, each to his neighbour, 'What is this which has befallen the son of Kish? Is Saul also among the prophets?' And one of them answered and said, 'And who is his father?' And so it became a proverb:—Is Saul also among the prophets?"

It is evident here that the meaning of the question "And who is his father?" was "Who is the spirit that has leaped upon him, and by whose power is he prophesying?" and this at once illuminates wonderfully the above narrative of the Lord.

Let us consider, also, the following from the Septuagint, which will be seen to bear a very different meaning from that usually assigned to it in the West.

“And Enoch lived 165 years and begot Methuselah. And Enoch was well pleasing to God after he begot Methuselah 200 years, and begot sons and daughters ; and all the days of Enoch came to 365 years. And Enoch was well-pleasing to God ; and he was not found, for God changed his place of abode.

“And Methuselah lived 167 years and begot Lamech. And Methuselah lived, after he begot Lamech, 802 years, and got sons and daughters. And all the days of Methuselah which he lived came to 969 years, and he died.

“And Lamech lived 188 years, and begot a son, and gave him the name of Noah, saying, This shall let us rest awhile from our works, and from the pains of our hands, and from the earth which the Lord has cursed. And Lamech lived, after he got Noah, 565 years, and got sons and daughters. And all the days of Lamech came to 753 years, and he died.

“And Noah was 500 years old ; and he begot three sons, Shem, Ham, and Japhet. And it befell, when mankind began to be numerous upon the earth, and daughters were born to them, that the sons of God seeing the daughters of mankind that they were fair, took them wives from all whom they chose out for themselves.

“And the Lord God said : Let not My Spirit remain among these men for ever, because they are flesh ; but their days shall be 120 years. And there were giants upon the earth in those days, and after that whenever the sons of God went in to the daughters of mankind, and they bore sons to them, those were the giants who have been from the beginning, the men of name and note.”

Here it is evident that it is not intended that these giants had no human fathers, nor that they were of great

physical stature, but that they were the spiritual offspring of the spiritual sons of God, and conspicuous among men for the gifts they inherited from their spiritual fathers.

45. We now come to the vision of THE BEAST RISING OUT OF THE SEA.

First as to its place in the succession of events. It is evident that this vision takes up the order of events at the sounding of the Sixth Trumpet (see paragraphs 36 and 37 preceding). The four winds of the earth, bound by the command through the Sealing Angel under the sixth seal, are now loose, and the more furious because of the restraint that has been put upon them; while the Devil—who was a manslayer¹ from the beginning—having lost his standing in heaven, is prepared to devote all his skill and resource to the deception and torment of such men as he can induce by any or every means to yield him obedience and worship. It is not that he cares for men,² but he is deadly jealous of the favour they have with the Almighty, and anxious to hinder God's happiness and theirs by every means in his power.

In order to understand what follows, reference should be made to the previous translation of Daniel vii. The four beasts which Daniel saw were the result of the action of the four winds of heaven upon the masses of mankind. What exactly was symbolised by them we may learn by the study

¹ Of all who listen to the Deceiver it is true: "You are of your father the Slanderer, and desire to do that which delights your father. He was a slayer of men from the beginning, and stood not in the truth, for there is no truth in him." Observe that, for the devil to be a manslayer is, at least in our fallen condition, about on a par with a man who kills apes, or practises vivisection, both things which no one of any sensibility would do unless driven by necessity or hurried by passion.

² He despises them too much; they are not his handiwork. Only the Good Shepherd cares truly for the sheep.

of the history of the four empires typified by them. The god of this world has seen it all, and now he has a clear field—as he thinks—and sets himself to work to imitate the action he has seen. The four winds of the earth now strive upon the great sea, and evolve an empire partaking of the characteristics of the first three world-empires.

It will be observed that these three first empires arose among Eastern nations; the last of the three, the Greek Empire alone having an origin in Europe, and that rapidly became Orientalised. Napoleon I. is said to have foretold that Europe would be overrun by the Cossacks; and the French, in courting the Russian alliance, are playing her game—to their own detriment, as they will discover too late, unless they accept warning—and are preparing the way for the very disaster he foresaw. It is highly probable, on other grounds also, that this masterpiece of the enemy should be evolved among the nations typified by the black horses and the white horses of Zech. vi. that is Russia and Asia generally, in which the action of God's Holy Spirit has been most effectually stilled.

What precisely is foreshown by one of its heads being wounded to death can only be certainly known as events disclose it, but the Sepoy Mutiny in India forms no inapt illustration. Then the Indian head of the British Empire was wounded to death, and its fatal wound was healed. Nor does the warning end here; for it rests with England whether She shall yet be the instrument of inflicting under the two witnesses the fatal wound on the Indian head of this Devil's empire, when it comes into manifestation, or whether the Enemy shall heal the wound which Britain has inflicted on his Indian head, and turn her out of the country or compel

submission to himself. If England will rule India in the power of God,¹ and refuse all submission and deference to the god of this world, She has a glorious work before her in India, even to defeat the enemy in one of his greatest strongholds, and hold the country for Jehovah.

This is, however, after all but a local matter for the Indian Empire, if an important outwork of the Anglo-Saxon race is not the centre of its power, and the largest meaning (in this interpretation) of this fatal wound is to be found in Europe itself. The sea out of which this Beast will rise is the whole of mankind, and the wounding of one of its heads appears to be, under another form, the testimony borne for God in an apostate world by the Anglo-Saxon race, headed up by Britain and America under the guidance of their Archon (see paragraphs 37, 38, 39). The healing of this fatal wound would then typify the removal of the second company of translated ones at the close of the 1,260 days of their prophesy. But this is only the earthly view of the matter, all that the worshippers of the god of this world can see. For them this will leave the field clear.

The reign of the two witnesses is a foreshadowing, or rather a dawning of the day of judgment.

Every one wilfully injuring them will be slain by the spiritual power which goes out of their mouth, that is, they will have power to kill with a word. On their removal the dwellers on the earth will rejoice, but it will be a blind and mad rejoicing which shall soon end. There will be an in-

¹ Will one take spoil from a giant? Or if one take a prisoner wrongfully shall he be saved? For thus saith the Lord, If anyone take a giant prisoner he shall take spoil, and he who takes from a strong one shall be saved; where thou art judged I am Judge, and I will deliver thy sons, and they who gall thee shall eat their own flesh (Is. xlix. 24).

numerable company by this time throughout the earth who know the true from the false, God from Satan. After the removal of the two witnesses, the Beast will no longer be restrained by spiritual power, and then the rest of mankind will have the choice of worshipping the Beast, or being killed, a point which is marked by a proclamation to that effect (chap. xiv. 13).

The period during which this state of things shall obtain is of equal length with the prophesy of the two witnesses, that is 42 months, during which the harvest and the vintage of the earth will be reaped ; the harvest consisting of those who are slain, during the empire of the Beast, because of the word of God, and the testimony of Jesus (chap. xx. 4) ; while the vintage consists of those who worship the Beast.

46. We have seen the probable meaning of the Beast from the sea. We have now to consider the other, THE BEAST FROM THE EARTH. This has its origin, not in the masses of men, but among the ruling and educated classes. It bears the same relation to the first beast that the Established Church in England does to the State. In fact it is the priesthood of Satan, and the Christian Priesthood are in especial danger of becoming instruments in this way of the Enemy if they do not take warning in time and seek the renewal and confirmation of their office from the Lord's appointed ministers of grace.

The fire spoken of is spiritual fire (though this does not preclude a physical fulfilment as well), but not from the true Heaven of the Almighty, but from the earthly heaven, the seat of the Prince of the power of the air ; compare Job i. 16, which runs thus in the Septuagint :—

“ While this one was yet speaking, there came another

messenger (ἄγγελος) and said to Job, Fire fell out of heaven and burned up the sheep, and devoured the shepherds likewise; and being saved I alone am come to report to you."

This ministry of Satan has no power over those whose citizenship is in Heaven, but it makes those who dwell on the Earth to go wandering (πλανᾶ) about; for the giving of these planets is not good, nor will the gifts which they confer, when perfected, prove to have come down from the Father of the Lights with Whom is no parallax nor shadow of trope. (See James i. 16, 17.) Their object is to divert the worship of mankind from The One and Only True God to the god of this world.

The image of the Beast which he instructs men to make would appear to be a man, the embodiment of the power of the people, of whom Napoleon I. was no inapt type in one aspect; while in another the Pope of Rome, claiming in his own person all power in heaven and earth, spiritual and temporal, is another. Only that this man will claim the power, not as God's vicegerent on earth, but for himself as the visible head of the human race, THE MAN OF THE FALL, THE SON OF THE DESTRUCTION (2 Thess. ii. 3) who acquiesces in the sin of Adam, and teaches that God's word to Adam, IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE, is of none effect, and that man in his present fallen condition is capable of being perfected—in direct opposition to the Lord's plain word to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God."

It would appear in fact that the two horns of this travesty of The Lamb are the Devil's two witnesses—two men heading up the priesthood of Satan, as the ten horns of the first

beast head up his temporal power, and unite to subdue the whole earth to his dominion.

The mark on the right hand or on the forehead is the unction of hell, the slime of The Serpent; and the means by which it will be forced upon men have received only too clear an illustration in Ireland under the name of "Boycotting," or, as Mr. Gladstone prefers to call it, "Exclusive dealing." Much has been written about its nature; but it appears to have a very simple explanation. As given in the Greek it is $\chi\xi\zeta'$, which is correctly rendered into English (or Roman) numerals as 666, or perhaps still better by $66\dot{6}$, which is a decimal fraction representing $100 \times \frac{2}{3}$. Taking 100 to represent man in his complete being as created; then at the fall it is obvious that he died, and since he died not in soul or body, this was evidently spiritual death, which is remedied by a second birth, in baptism, from above. Without that birth it is obvious that the utmost to which man can attain is represented most graphically by the number $66\dot{6}$; whereas the number of the spiritual man is $99\dot{9}$, which rapidly approaches to 100 as the digits indicated by the dot over the last figure are written down.

The Greek characters, however, appear to have a further meaning for Christian men, thus—

$\chi\rho\iota\sigma\tau\acute{o}\varsigma$ = Christ,

$\xi\acute{\iota}\phi\omicron\varsigma$ = Sword,

$\Sigma\alpha\tau\alpha\nu\acute{\alpha}\varsigma$ = Satan,

which clearly symbolises the character of Antichrist, who uses the sword to enforce submission to himself, being the apostle, not of man's Creator and Heavenly Father, but of Satan the man-slayer, and recalls the warning in verse 10 of

this chapter, which closes the description of the Beast from the sea.

There seems indeed to be here a remarkable instance of the manifold wisdom of God. The writer does not know how the number was originally written, but the symbol ξ now printed, and standing as a numeral for 6, is a compound letter or contraction standing for $\sigma\tau$. If for this we substitute $\sigma' = 200$, and suppose the χ to stand for $\chi\lambda\iota\omicron\iota = 1000$, in which way it is often used in inscriptions, then we have—

$$\chi = 1,000$$

$$\xi = 60$$

$$\sigma' = 200$$

$$\text{Total ... } 1,260$$

which gives the duration of the power of Antichrist in days, and supplies us with a sort of graphic prophecy that for 1,260 days, and no more, the sword shall lead from Satan up to Christ.

47. The next vision again opens in Heaven itself, and shows us THE LAMB STANDING ON MOUNT ZION with His 144,000 sealed ones, the first ripe fruit which His soul desired (Micah vii. 1. A.V.)

Little need be added to the words of St. John, the beloved disciple. It will suffice to observe that this vision evidently takes up the action at the Fourth Trumpet, and shows us from the other side what appeared upon earth as the darkening of the third of the sun, moon, and stars.

In connection with this and the subsequent vision the following will be instructive, being a translation from the Septuagint of the concluding chapter of Deuteronomy.

“And Moses went up from Araboth of Moab on to the

Mount Nebo, on to the peak Pisgah, which is in front of Jericho. And the Lord showed him all the land of Gilead as far as Dan, and all the land of Naphtali, and all the land of Ephraim and Manasseh, and all the land of Judah, as far as the nether sea, and the desert, and the country round Jericho, the city of palm trees, as far as Segor.

“And the Lord said to Moses, This is the land which I swore to Abraham and Isaac and Jacob, saying—To thy seed will I give it. And I have shown it to your eyes, and thither shall you not go in.

“And Moses finished, the inmate of the Lord’s House, in the land of Moab, through a word from the Lord; and they honoured him with funeral rites in a valley near the house of Phogor, and none saw his burial to this day. And Moses was a hundred and twenty years old when he finished, his eyes were not dimmed, nor his back bowed. And the sons of Israel mourned for Moses in Araboth of Moab, on the Jordan below Jericho, thirty days.

“Then the days of grief and mourning for Moses came quite to an end; and Jesus son of Naué was filled full of the spirit of understanding, for Moses laid his hands upon him; and the sons of Israel hearkened to him, and acted according as the Lord enjoined upon Moses.

“And there arose not another prophet in Israel like Moses, for the Lord learned to know him face to face in all the signs and wonders as the Lord sent him to work them in the land of Egypt, Pharaoh and his servants and all his land, those great wonders and that hand of might, the things which Moses did before all Israel.”

THE END OF DEUTERONOMY.¹

¹ This formal conclusion is not found at the end of Joshua.

From the above it would appear that Moses left the sons of Israel, and went up into the mountain ; and they mourned for him thirty days as for one dead, yet no funeral took place. At the end of that period Moses reappeared among them, and laid his hands upon Joshua, and wrote this last chapter of the Pentateuch, ascribed by common consent to his hand.

The mourning and funeral rites appear to illustrate admirably the SIGN of the darkening of the third of the Sun, Moon, and Stars, while the reappearance of Moses and his appointment of Joshua to lead in his place affords a hint as to the possible meaning of the SIGN which follows, of the Angel flying in mid-air having the GOSPEL OF THE DISPENSATION to preach.

This Gospel of the Day of Grace is indeed the hope of translation without seeing death;¹ which is now to be preached to those who are settled on the earth, that they may escape the cataclysm which is approaching.

It may be added here that it has evidently been concluded too hastily that Moses died. His death is at least not stated in the Septuagint but rather denied.

Is it not possible that we have concluded too hastily that St. John died? It seems quite possible that he, and perhaps others, of the first Apostles, disappeared unnoticed from the scene. They, like their Master, were despised and rejected of men, their rule was not acceptable to their own converts, and it appears quite possible that when their work was done they were quietly removed, and the world none the wiser.

48. The rest of this part need not detain us long. It has been seen that the events under the Fifth Seal have

¹ What other meaning can be attached to 1 Thess. v. 23, 24?

already received a partial fulfilment in 1848, in the action of the Pope of Rome and its results. It seems probable that its final and complete fulfilment will be by further and yet more disastrous action in the same quarter, leading to the total overthrow not only of the Roman Hierarchy, but of all sectarian churches, which—and not Rome alone—are included in the name BABYLON THE GREAT. This is indicated by the proclamation of the second Angel (chap. xiv. 8) which appears to take place under the Fifth Trumpet; as the Angel with the Gospel of the Dispensation goes forth under the Fourth Trumpet.

Similarly the Third Angel of this chapter appears to issue forth at the sounding of the Sixth Trumpet, and to be allied with the Archon of the Anglo-Saxons. Indeed, if a guess may be ventured, it would appear that this Angel is none other than the Archangel Michael, the Archon of the Hebrews, and that these two Archons are again associated, as at the time of Daniel, on the side of the Almighty, and are, in fact, His Two Witnesses *par excellence*. Some further remarks on this subject are reserved for the Appendix.

The proclamation of verse 13 evidently marks the time when The Mystery of God is finished by the gathering of the second company of the translated, at the conclusion of the testimony of the Two Witnesses, when the Seventh Trumpet is on the point of sounding.

The vision of the gathering of the harvest of the earth shows the heavenly aspect of the reign of Antichrist, when those who love the sword will have liberty, for a time, to draw it on God's side, and win a martyr's crown by opposing the fleshly arm to the tyranny of the man of the fall.

At the close of the harvest the vintage of the earth will be

gathered by the mutual destruction of the followers of Antichrist, as foreshown to Ezekiel under the SIGN of the destruction of Gog and his host.

PART IV.

THE SEVEN LAST PLAGUES.

The next vision opens again in Heaven, and shows us a glorious company of victorious ones, who under the Two Witnesses have gained the victory over the Beast and over his image, and over the number of his name.

The crystal sea on which they are posted appears to be the Court of the Heavenly Tabernacle, of which Moses' Tabernacle was the type¹ (compare chap. xi. 1-3), and the Church on earth is the very image. It is, therefore, eminently appropriate that these should sing the song of Moses and the song of the Lamb.

At the close of their song the Shrine is opened, in which apparently are the Lamb and His 144,000 sealed ones, who are not directly mentioned, and therefore, presumably, not seen by St. John.

What follows we need not attempt to examine more closely at present. If this exposition is correct, we are now

¹ "For the law, having but a shadow of the good things which were to be, not the very image of the things done . . ." (Heb. x. 1.) It would appear, therefore, that the ordinances of the Church are the very image of things done in Heaven itself, so that where they are duly observed Heavenly action accompanies the earthly, and what is bound on earth is bound in Heaven, and what is loosed on earth is loosed in Heaven, according to the Lord and Master's word to St. Peter. (Matt. xvi. 19.)

in the period of the Seven Trumpets ; and Christianity is an eminently practical thing.

The hope set before us is that of victory without seeing death, and this hope remains until the Seventh and Last Trumpet sound. For what happens after that is sounded, and THE MYSTERY OF GOD is finished, the words of St. John may suffice.

A P P E N D I X .

JUDAH was represented in the High Priest's breast-plate by the Sardian stone, of which the best known variety is the Carnelian. In the foundations of Jerusalem the New the corresponding stone appears to be the Jasper, and the Jasper and Carnelian are, it will be remembered, brought into close juxtaposition in Apoc. iv. 3.

The signification of the name is PRAISE, or, according to Cruden, The praise of the Lord. The following from the Septuagint should have special interest for Englishmen.

Gen. xxix. 35. And she (Leah) conceived again and bore a son, and said, Now this also will I confess in full to the Lord. Therefore she called his name Judah.

Gen. xlix. 8-12, Jacob's blessing. Judah, thou shalt be praised of thy brethren. Thy hands shall be on the back of thine enemies. To thee shall the sons of thy father do obeisance.

Judah is a lion's whelp, from the sprout my son thou didst shoot up.¹ Thou didst lie down and sleep like a lion, and like a lion's whelp²; who will awake him? A ruler shall not

¹ βλαστός. Latiné, *germen*. This sentence recalls the homely expression *a chip of the old block*.

² The British lion is but a whelp as yet. When he wakes up we shall see what we shall see.

be lacking in Judah, nor a leader from his offspring, until that arrive which is laid up in store for thee, and he is the expected of the nations.

Tethering his colt¹ to the vine, and his ass's foal to the whirlwind,² he shall wash his garments in wine,³ and his cloak in the blood of the grape.⁴ His eyes gladden more than wine, and his teeth are white as milk.

Deut. xxxiii. 7-8, Moses's blessing. And this of Judah: Hear, O Lord, the voice of Judah, and into his people mayest Thou go. Let his hands decide for him, and be Thou his helper, to deliver him from his enemies.

2. BENJAMIN appears to typify Scotland, and the following are therefore given for reference. The stone in the High Priest's breast-plate on which Benjamin's name was engraved, seems to have been the Amethyst, which is also the corresponding stone in the foundations of Jerusalem the New. It was supposed to have the power of protecting from drunkenness, as its name implies.

Gen. xxxv. 17. And it befell when her (Rachel's) labour was hard the nurse said to her, Cheer up; for this also shall be a son to thee. And it befell, as she breathed her last, for she died, that she called his name, Son of my pain; but his father called his name Benjamin (Son of my right hand).

¹ Compare Zech. ix. 9.

² ἑλιξ (Eng. derivative *helix*) means anything curved, and is applied to the tendrils of the vine, an eddy, a whirlpool, a whirlwind, a fork of lightning, a curl of hair, the orbits of the heavenly bodies, &c.

³ Compare Matt. xxvi. 29.

⁴ English and Americans are largely given to the consumption of intoxicating liquors, while some of them are rabid teetotallers. When will the drunkards learn that there is something better than wine, or even than gin, which is to be filled with the Spirit; and teetotallers that God has given us all things richly to enjoy.

Gen. xlix. 27. Jacob's blessing. Benjamin is a rapacious wolf. In the morning he devours still ; and till evening he gives meat.

Deut. xxxiii. 12. Moses's blessing. And to Benjamin he said, Beloved of the Lord, he shall pitch his camp in confidence, and the shadow of God shall rest upon him all his days, and He made him rest between His shoulders.¹

3. America has already been identified with the tribe of JOSEPH. The early settlers left England because they had not liberty to serve God as they wished to do in the old country, and it appears, according to the analogy of faith, to see in the United States and Canada the Ephraim and Manasseh of the spiritual Israel.

Joseph was not represented personally in the High Priest's breast-plate, but yet was he doubly represented in his two sons, Ephraim and Manasseh, as will be noticed later.

Gen. xxx. 22-24. And the Lord called Rachel to mind, and God hearkened to her and opened her womb, and she conceived and bore Jacob a son. And Rachel said, God has taken away my ill-name, and she called his name Joseph,² saying, May God give me yet another son.

Gen. xlix. 22-26. Jacob's blessing. JOSEPH is a son who has grown great. My honoured son, thou art worthy of emulation. Turn back to me, my youngest son, against whom men of counsel railed, and archers³ shot ; and their bows were shivered in the midst of their strength, and the

¹ The Scotch excel in intellectual power and in physical science. They are a *hard-headed* race.

² JOSEPH, increase, addition. (Cruden.)

³ κύριοι τοξευμάτων — *lords of arrows*.

sinews of the arms of their hands gave way through the hand of Jacob's Chief. Thence is he who overpowered Israel¹ in the strength of the God of thy father, and my God assisted thee and blessed thee ; with the blessing of heaven from above, and the blessing of earth that has all things ; in blessings of breasts and of the womb, blessings of thy father and of thy mother. He was exceeding strong, above blessing of steadfast mountains, and after the blessings of never failing² downs.³ They shall descend on the head of Joseph, and rest on the summit whence he led his brethren.

Deut. xxxiii. 13-17. Moses' blessing.

And to Joseph he said : From the blessing of the Lord is his land, from seasons⁴ of heaven and from dew, and from fathomless springs beneath ; and season by season from the products of the turnings⁵ of the sun, and from the coinci-

¹ ISRAEL, *one that wrestles with God, and prevails*. See Gen. xxxii. 28. But Joseph prevailed over his father, and fetched him down into Egypt. Compare Gen. xxxvii. 5-11.

² *ἀέναος*, *ever flowing* of springs ; *everlasting, never failing*.

³ *θίς*, *a heap*. From Herodotus downwards used especially of a *sand heap*, e.g. of the *sand steppes* of Libya. Also *the beach, sea shore* ; but ἄκρης (*πόλιος*) *θίς*, *the temple that crowns, the acropolis*. Root same as in German *dünen*, Eng. *downs*. As applied to America it appears to refer physically to the prairies, and metaphorically to the stable Republican Government of the United States, and the scarcely less independent Canada.

⁴ *ῥα*. Originally *any limited time or period*, especially as fixed by natural laws and revolutions, *a season* ; and, in the plural, *the seasons*. Later of *the whole year* ; and also *an hour*, which is the English derivative. Also *the time of life* (compare Shakespeare's seven ages of man), especially *the prime of life*. αἱ ῥαί, *the hours, keepers of heaven's cloud-gate* ; especially of Aphrodité ; or, according to Hesiod : Themis named Eunomia, Diké, and Eirené (Law, Justice, Peace), who watch over and prosper all the works of men, presiding over the seasons of the year and the products of nature, as also over the seasons of each man's life.

⁵ τροπή, *a turn, return, turning round or about*. τροπαὶ ἡελίου, *the solstices, i.e. the points of Midsummer and Midwinter, when the sun appears to turn in his course from N. to S. and vice versa*.

dences¹ of the months; from a peak of the mountains of rule, and from a peak of the everlasting hills; and according to the season of the fulness² of the earth, and the things acceptable³ to him who saw them. Let them come in the path⁴ on to the head of Joseph, and on the peak, the man who was glorified at the head of⁵ his brethren. His beauty is that of the first-born of the bull, his horns are the horns of the unicorn.⁶ With them he thrusts nations simultaneously,⁷ even from the end of the earth.⁸ These are the myriads of Ephraim and these are the thousands of Manasseh.

¹ *σύνοδος*, a coming together, assembly, meeting; English derivative *synod*. *σύνοδοι θαλάσσης* of the straits of the Hellespont. *σύνοδος μηνῶν*, the end of one month and the beginning of the next. A conjunction of heavenly bodies. And generally union, junction.

² *πλήρωσις*, a filling up, filling, especially of eating and drinking. The completing of a number. Passive, a being or becoming full, of the moon.

³ *δεκτός*, received; to be received, acceptable, Latin *accipiendus*. Translated acceptable in A.V. Lc. iv. 19.

⁴ *βάτος*, a bramble bush, which meaning should be borne in mind, though it seems more in accordance with English usage to derive the word from *βαίνω*, although the lexicon gives *βάτος* in this sense only as an adjective *passable*. Probably we should retain the sense of the passage best by translating *Let them come in the thorny path on the head of Joseph*.

⁵ *ἐπ' ἀδελφοῖς* seems to mean *in the position of a leader among brethren*, *primus inter pares*.

⁶ The lion and the unicorn
A fighting for the crown,
The lion beat the unicorn
All round the town.

Some gave them white bread,
And some gave them brown,
And some gave them plum cake
And sent them out the town.

⁷ Apparently applicable to American activity in missions in India, Palestine, &c. and to the meeting of H. M. Stanley and David Livingstone in the heart of Africa.

⁸ Compare the purchase of Alaska on one side and the Crimean and Central Asian complications on the other. Also the alternative route to the remote East through Canada.

4. EPHRAIM was represented in the High Priest's breast-plate by the Ligure, said to have been a deep orange-coloured stone resembling the Carbuncle (Latin *carbunculus* = a live coal, German *Karfunkel*), but resembling flame rather than a hot coal, and this agrees with its Greek name, said to mean *to lick up*, though this is not found in Liddell and Scott, who, however, give *λυγυρός clear, whistling*, and *λυγυρίζω to sing loud or clear*.

MANASSEH was represented by the Agate, which is composed chiefly of a tough sort of Silex called Chalcedony, but with the addition of other varieties of Silex, either mixed with it or arranged in layers, such as amethyst, jasper, heliotrope, and opal. It is nearly allied to the Carnelian, but has a greater variety of colours. The Greek name *ἀχάτης* recalls Virgil's *fidus Achates*.

Gen. xli. 49-52. And Joseph collected corn like the sand of the sea, exceeding much, till it could not be told, for there was no counting it.

And to Joseph were born two sons before the seven years of famine came, which Aseneth bore him, the daughter of Petephres the Priest of Heliopolis. And Joseph called the name of the first-born Manasseh (forgetfulness) saying: The Lord has caused me to forget all my drudgery, and all my father's drudgery. And the name of the second he called Ephraim¹ (fruitful), saying: God has increased me in the land of my humiliation.

Gen. xlvi. 17-20. Jacob's blessing. And Joseph, seeing that his father laid his right hand upon the head of Ephraim,

¹ EPHRAIM, that brings fruit, that grows (Cruden). Double-fruitfulness (Boase).

thought it a grievous thing ; and he took hold of his father's hand to remove it from the head of Ephraim on to the head of Manasseh. And Joseph said to his father : Not so, father. This is the first-born ; lay thy right hand upon his head. And he would not, but said, I know, my child, I know ; this also shall become a people, and this shall be exalted ; but his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them in that day, saying : In you shall Israel be blessed, for they shall say, God make thee like Ephraim, and like Manasseh, and he placed Ephraim before Manasseh.

JOHN VIII. 30-59.

And through these sayings of his many believed on him. Therefore Jesus said to those Jews who had believed on him, If you stand fast in my word, then are you truly my disciples, and you shall learn to know the truth, and the truth shall set you free.

They answered him, We are Abraham's seed,¹ and were never in bondage to any one.² What do mean by saying we shall be made free ?

Jesus answered them, Verily, verily I say to you, every one who is guilty of the failure is a slave of the failure. And the slave does not remain in the house for ever, but the son stands fast for ever. If therefore the son set you free, you shall be free indeed. I know that you are Abraham's seed,

¹ Compare Matt. iii. 7-9.

² Compare Jno. xix. 15.

but you seek¹ me to kill me, because my word finds no entrance into you.² I speak what I have seen at my Father's side, and you thereupon do what you have heard from your father.

They answered and said to Him, Our father is Abraham. Jesus says to them, If you were children of Abraham you would do the works of Abraham; but now you are seeking me to kill me, a man who has spoken the truth to you, which I heard from God; this did not Abraham. You do the works of your father.

They said to Him, We are not the offspring of fornication—we have one father: that is God. Jesus said to them, If God were your father you would love Me, for I went forth from God and am come; for I did not go from myself, but He sent me. Why do you not learn to know my speech? Because you cannot hear my word. You are of your father the devil, and seek to work the desires³ of your father. He was a slayer of men from the beginning, and stood not in the truth, for truth is not in him; when he utters a lie he speaks from his own heart,⁴ for he is a liar and the father of every

¹ See Matt. xxii. 15-46. It was through the jealousy stirred up in their hearts by the devil that they at last crucified Him. This was not Abraham's work in them.

² When any one hears the word of the kingdom and does not understand it, the cowardly one comes and carries off that which was sown in his heart; this is he who received seed beside the road. (Matt. xiii. 19.)

³ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν = *that in which your father delights*. He is the enemy of man, and delights in killing them, and the works of the flesh (see Gal. v. 19-21) are his works in men, through which he prevails against them and kills them, or causes the Almighty to slay them in just and righteous indignation.

⁴ ἐκ τῶν ἰδίων = *out of the things that pertain to himself*.

liar.¹ But because I speak the truth you put no faith in me. Which of you can put me to shame concerning a failure? If I speak the truth why do you not trust in me? He who is from God hears the saying of God. The reason you do not hear is because you are not of God.

The Jews answered and said to him, Say we not well that you are a Samaritan, and have a dæmon?² Jesus answered I have no dæmon, but I honour my Father, and you hold me not in honour. But I do not seek my own honour. There is one who seeks and separates. Verily, verily, I say to you, if any one observe carefully my word he shall never see death for ever.

The Jews said to him, now we know that you have a dæmon. Abraham died, and so did the prophets,³ and you say, if any one observe My word he shall not taste of death forever. Are you greater than our father Abraham who died? The prophets also died. Who would you make yourself to be?

Jesus answered them, If I shall glorify myself My glory is nothing. There is my Father who glorifies me, of whom you say, He is our God; yet you have not learned to know Him. But I know Him, and if I should say, I know Him

¹ ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ = *he is a liar and the father of him*. Observe carefully that Jesus Christ was the true son of *man*, and never gave place to the devil in any way. The prince of this world came and found nothing in him to lay hold of or by which he could claim him. Hence was He loved of men and hated of the devil, and of all the devil's children, according to the promise to Eve. Gen. iii. 15. Because none but He kept himself wholly from the prince of this world it came to pass that the Son of man had nowhere to lay his head.

² Compare the scene from Antony and Cleopatra, printed at page 183.

³ They seem to have forgotten the cases of Enoch and Elijah—to say nothing of Moses—nor were they reminded by the prophet of the oversight.

not, I shall be, like you, a liar ; but I know Him, and His word I observe. Abraham, your father, was honoured that he might see my day ; and he saw it and was glad.

The Jews, therefore, said to him, You are not yet fifty years old, and have you seen Abraham ? Jesus said to them, Verily, verily, I say unto you, before Abraham was I am. Thereupon they took up stones to cast at him, but Jesus eluded them and went out of the temple.

THE TWO WITNESSES.

It must not be forgotten that the wisdom of God is manifold exceedingly, and prophecy has many interpretations. In the former pages England and America have been identified with the two witnesses of chap. xi. It will of course be evident that this, if correct, can only be a preliminary fulfilment, as it would appear that the Anglo-Saxon races are to become one under their Archon.

The following design appears to illustrate the probable development of the figure, though it is not, even if correct, to be supposed to contain all the truth concerning them.

First as to the Angelic host: we find Gabriel sent first to Daniel, and he was also sent on other occasions to individuals of the Hebrew race. On the other hand, Michael is distinctly mentioned to Daniel as "the great Archon who is set over the sons of your people." These two, therefore, are closely identified with the Hebrew race.

On the other hand, we find two other Archons mentioned, namely, the Archon of the Greeks and the messenger to Daniel, who appears to be the Archon of the Anglo-Saxons. The Archon of the Persians is also mentioned, but only as

resisting the messenger to Daniel, and need not be further considered here. We have thus two Archangels closely connected with Israel after the flesh, and two equally closely with the nations of Europe, namely, the Archon of the Greeks with the southern nations, and the Archon of the Anglo-Saxons with the northern races.

Similarly there appear to be four men singled out for distinguished honour by the Almighty, namely, Moses and Elijah, both of Hebrew race, who appeared on the Mount of the transfiguration, and who both appear to have attained to the dignity of translation without seeing death. And Enoch and St. John, of whom the former belonged to the Antediluvian world, and the latter, though born a Hebrew, appears to belong preëminently to the Christian era both by his writings and by his labours in the Christian Church.

Of Enoch we know little but he belonged to the Antediluvian or lion period (see p. 224 footnote), and lived in the days when the flood was threatening the human race, and doubtless strove to turn men from their evil ways.

We have, however, a prophetic utterance of his, handed down to us in the catholic epistle of Jude. BEHOLD THE LORD COMETH AMID HIS HOLY MYRIADS TO EFFECT SEPARATION THROUGHOUT THE HUMAN RACE, AND TO PUT TO SHAME ALL THE IMPIOUS AMONG THEM CONCERNING ALL THEIR WORKS OF IMPIETY WHEREIN THEY HAVE ACTED PROFANELY, AND CONCERNING ALL THE HARD THINGS WHICH HAVE BEEN UTTERED AGAINST HIM BY IMPIOUS SINNERS.¹

¹ Observe that ἀμαρτάνω means *to fail, miss the mark*. Death is the result of failure on man's part to do what God created him for. The Son of God seeing the breach, was born as man, and confessed by His whole life as man that the law of God was holy just and good, and that death was the just

It would appear, therefore, that Enoch was shewn the future glory of Jesus Christ and His coming to judge the world; and as he witnessed before the flood, so would it appear that he shall return again to warn men of the approach of the antitype of the flood, and to teach many a way of escape like that which he found from the Noachian Deluge; in which case he would be an eminently appropriate messenger to the spiritual Judah, and those associated with him.

The following account of St. John is extracted from Kitto's "Cyclopædia of Biblical Literature."

After the ascension, John abode at Jerusalem, where Paul met him on his third journey (Gal. ii. 3-9). Since he had undertaken the care of the mother of Jesus, we cannot suppose that he left Jerusalem before Mary's death; and indeed we find that about the year 58, when Paul was at Ephesus, John was not living there.

If we consider the great importance of Ephesus among the various churches of Asia Minor, and the dangers arising from false teachers, who were prevalent there as early as the days of Paul (Acts xx. 29)¹, it will appear likely that John was sent² to Ephesus after Paul had left that scene about the year 65.

During the time of his activity in Asia Minor he was punishment for disobedience, and, since it was appointed of God for the disobedient, good for them. In this way He wrought a cure for all who will come to God by Him, with confession of failure and humble prayer for help.

¹ This passage appears rather to show that Paul during his labours in Ephesus kept false doctrine and false teachers in check, and that the enemy only prevailed after his departure.

² St. John was an Apostle, and, if *sent* anywhere, it could only be by the Lord Himself.

exiled by the Roman Emperor to the isle of Patmos, one of the sporadic isles of the Ægean Sea, where he wrote the Apocalypse. Irenæus and, following him, Eusebius state that John beheld the visions of the Apocalypse about the close of the reign of Domitian. If this statement can be depended upon, the exile to Patmos also took place under Domitian, who died A.D. 96.

Tertullian relates that in the reign of Domitian John was forcibly conveyed to Rome, where he was thrown into a cask of oil; that he was miraculously released, and then brought to Patmos. But since none of the ancient writers besides the rather indiscriminating Tertullian relate this circumstance, and since this mode of capital punishment was unheard of at Rome¹ we ought not to lay much stress upon it. It is, however, likely that John was called upon to suffer² for his faith, since Polycrates, bishop of Ephesus, writing about A.D. 200, calls him *μάρτυς*. According to Eusebius he returned from exile during the reign of Nerva.

If we endeavour to picture to ourselves an image of St. John as drawn from his gospel and epistles, aided by a few traits of his life preserved by the fathers, he appears to have been of a wise, affectionate, and rather feminine³ character. Jerome relates that when he attained a great age he was so

¹ Since the form of punishment was an unheard of one it would appear very unlikely to be invented by anyone with intent to deceive. It seems more likely that the occurrence would never have been related unless substantially true.

² It is certain in the nature of things that St. John was called upon to *suffer* for his faith, but there seems absolutely nothing to show that he was put to death, or that he died in his bed.

³ Compare the following passages in the Apocalypse. v. 4, xvii. 6, xix. 10, xxii. 8.

feeble that he could not walk to the assemblies of the church ; he therefore caused himself to be carried in by the young men. He was no longer able to say much, but he constantly repeated the words, " Little children, love one another." On being asked why he constantly repeated this one saying, he replied, ' Because it is the command of the Lord ; and enough is done if this is done.' "

There seem to be good reasons for believing both that St. John never suffered death, and that he is destined to appear again on the earth. First it is not in accordance with an adequate idea of the love and power of God to suppose the words recorded in Jno. xxi. 22 spoken in vain, for God is not a man that He should lie ; neither the son of man that He should repent : hath He said, and shall he not do it ? Or hath He spoken, and shall he not make it good ? (Numb. xxiii. 19.)¹

Again, it would appear that St. John did little or nothing

¹ Compare the following from Ezek. xii. :

" And there came a word of the Lord to me saying, Son of man, thou shalt eat thy bread with pain, and thy water shalt thou drink with trial and affliction ; and thou shalt say to the folk of the earth : Thus saith the Lord to the dwellers in Jerusalem in the land of Israel, They shall eat their bread in poverty, and their water shall they drink with wasting, that the earth may be wasted with that which fills it, for all who dwell in it are impious. And their cities which are inhabited shall be utterly desolate, and the land shall be given to destruction, and you shall discover that I am Lord.

" And there came a word of the Lord to me saying : Son of man, what is this proverb of yours in the land of Israel when you say, ' The days are long, vision is destroyed ? ' Therefore say to them, Thus saith the Lord : I will also turn back this proverb, and you shall no longer speak this proverb, O ! house of Israel ; for you shall say to them, The days are drawn nigh, and the word of every vision, for there shall no longer be any deceiving vision, nor any who

on earth after writing the Apocalypse and sending it to the seven Churches of Asia. If, therefore, he is personally to prophecy again to peoples, and to nations, and tongues, and to many kings (Apoc. x. 11), and the Scripture cannot be broken, it seems absolutely necessary that he should reappear upon the earth, and in that case his mission would naturally be to the Greek-speaking nations and to the Southern races generally among whom, after the Jews rejected the gospel, the word of God was preached and the first converts made.

Again in another sense God's two witnesses on earth are, *par excellence*, Israel after the flesh, and Israel after the Spirit.

And in material things it would appear that the Pyramid no less than the written word is preëminently a witness for God; and in writings the New Testament as well as the Old, and the Septuagint as well as the Hebrew Scriptures appear to be preëminent. Putting all these scattered hints together, therefore, it seems probable that the Two Witnesses are a

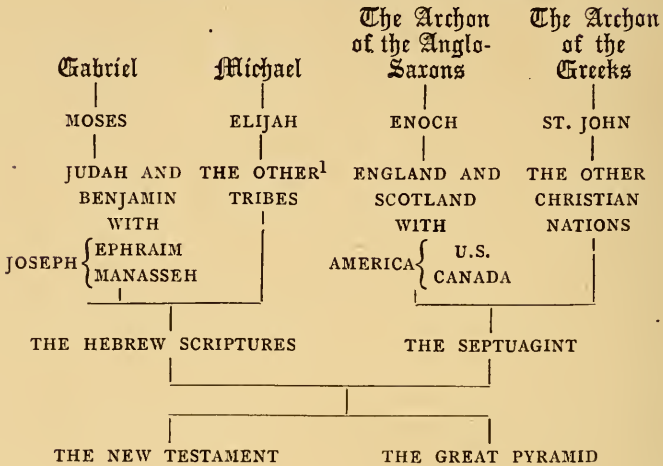
divines for favour, among the sons of Israel; for I the Lord will utter my words, I will utter, and also perform, and will not prolong further. For in your days, O! provoking house, will I utter My word and perform it, saith the Lord.

“And there came a word of the Lord to me saying: Son of man, see; the house of Israel is the source of provocation. They talk and say, The vision which this man sees is to many days; and, This man prophesies for distant seasons. Therefore say to them, Thus saith the Lord, They shall not delay any longer, all my words, whatever I may utter. I will utter and perform it, saith the Lord.”

The purposes of Our God are wholly gracious towards us. When will men learn wisdom from the past, and refuse to hear the voice of the Slanderer, and to provoke their God to anger? When will they be willing and obedient, that so He may do them good and not evil?

mighty and complex organism which may be partially represented by the following design :—

THE TWO WITNESSES.



¹ It does not appear to be generally known that the Afghans call themselves Bani-Israil, *i.e.* sons of Israel. Whether justifiably or not it is of course difficult to say, but their features are often of the Hebrew type, and they have much of the independence of character, often exhibited in acts of turbulence and fanaticism, which characterised the Hebrews, and offer a striking contrast in bearing and speech to the peoples of India, and indeed to all Asiatic races. In fact, they seem in character and ways of thought very much like the English, save that they have not the love of order and good government which are conspicuous among Anglo-Saxons, and show a disregard of human life, and a relentless cruelty when their passions are aroused or their self-interest concerned, which are almost incredible to Englishmen who have no experience of their ways.

